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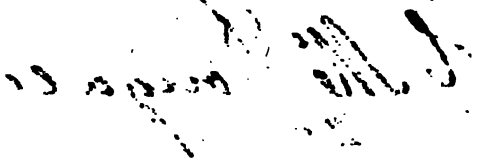
Presents the Sheet

H McDougall

H D Ward

SKI



L. Darmet Inv. *A. Anderson Sc*

THE TRUE

AHIMAN REZON:

OR A

HELP TO ALL THAT ARE, OR WOULD BE

Free and Accepted Masons.

WITH MANY ADDITIONS.

THE FIRST AMERICAN FROM THE THIRD LONDON EDITION,

BY LAU. DERMOTT, D. G. M.

" As for his works in verse or prose,
" I own myself no judge of those:
" Nor can I tell what Critics thought 'em,
" But this I know, all people bought 'em."

SWIFT.

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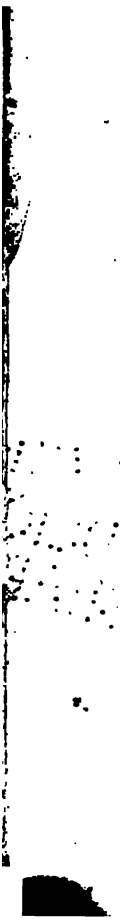

DEDICATION.

[*FROM THE THIRD LONDON EDITION.*]

To the most noble JOHN, (the 3d) Duke, Marquis, and Earl of Atholl; Marquis and Earl of Tullibardine; Earl of Srathtay and Strathardle, Viscount of Ballguider, Glenalmond, and Glenlyon; Lord Murray, Belveny, and Gask; Heritable Captain and Constable of the Castle and Constabulary of Kindeaven; Hereditary keeper of the Palace of Falkland; and in that part of Great Britain called England and Masonical jurisdiction thereunto belonging; GRAND MASTER, of ancient masons, and GRAND MASTER, elect, of Scotland, &c.

This book of the Constitution of the most ancient and honorable fraternity of free and accepted masons,

Is most humbly dedicated,
By his Grace's
Most obliged,
Most obedient
And faithful
JAMES JONES,
Grand Secretary.

EXPLANATION OF THE FRONTISPIECE.

THE design is a prostyle temple of the doric order, and is an historical view of ancient masonry, I mean that kind of history which is universally received and acknowleged in ancient lodges.

The three figures upon the dome represents the three great masters of the tabernacle in the wilderness. The two crowned figures with that on their right hand, represents the three great masters of the holy temple at Jerusalem. The three figures on the left hand represents the three great masters of the second temple at Jerusalem.

The three columns bearing masons aprons, with the arms of England, Ireland, and Scotland, and supporting the whole fabric, represents the three grand masters of England, Ireland, and Scotland, whose names are on the front pedestal, and who wisely and nobly have formed a triple union to support the honour and dignity of the ancient craft, for which their Lordship's names will be honoured and revered whilst free-masonry exists in those kingdoms.

In the pediment under the figure of Moses, is the coat armour of the most ancient and honourable fraternity of free and accepted masons according to the old institution, and is thus emblazon'd,

Quarterly per squares, counter-changed *vert*. In the first quarter *azure* a lion rampant *or*. In the second quarter *or*, an ox *passant sable*. In the third quarter *or*, a man with hands erect proper, robed crimson and ermine. In the fourth quarter *azure*, an eagle displayed *or*. Crest, the holy ark of the covenant proper, supported by cherubims. Motto, *Kodes la Adonai*, that is *haliness to the Lord*.

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To the Reader.

IT has been the custom of all my worthy brethren, who have honoured the craft with their books of constitutions, or pocket-companions, for free-masons, to give us a long and pleasing history of masonry from the creation, to the time of their writing and publishing such accounts, *viz.* from Adam to Noah, from Noah to Nimrod, from Nimrod to Solomon, from Solomon to Cyrus, from Cyrus to Seleucus Nicator, from Seleucus Nicator, to Augustus Cæsar, from Augustus Cæsar to the havoc of the Goths, and so on until the revival of the Augustan style, &c. &c. &c. Wherein they give us an account of the drawing, scheming, planning, designing, erecting, and building of temples, towers, cities, castles, palaces, theatres, pyramids, monuments, bridges, walls, pillars, courts, halls, fortifications, and labyrinths, with the famous light-house of Pharos and Colossus of Rhodes, and many other wonderful works performed by the ARCHITECTS, to the great satisfaction of the readers, and edification of free-masons.*

* Quere, Whether such histories are of any use in the secret mysteries of the craft.

Having called to mind the old proverb, *Better be out of the world than out of fashion*, I was fully determined to write an history of masonry, whereby I did expect to give the world an uncommon satisfaction; in order to enable myself to execute this great design, I purchased all or most of the histories, constitutions, pocket companions, and other pieces on that subject, now extant in the English tongue.

My next step was to furnish myself with a sufficient quantity of pens, ink and paper: this being done, I immediately fancied myself an HISTORIAN, and intended to trace masonry not only to Adam, in his sylvan lodge in Paradise, but to give some account of the craft even before the Creation: and (as a foundation) I placed the following works round about me, so as to be convenient to have recourse to them as occasion should require, viz. Dr. Anderson and Mr. Spratt, before me, Dr. D'Assigny and Mr. Smith, on my right hand, Dr. Desaguliers and Mr. Pennel on my left-hand, and Mr. Scott and Mr. Lyon behind me; a copy of (that often called) the original constitutions, (said to be in the possession of Mr. *John Collins*, in Paris) and another copy of the same magnitude handed about in England, together with several pamphlets printed in England, I tied up together, and threw them under the table.

Having tried my pen, and wrote a line not unlike the beginning of the chapter in the Alcoran*, I began to flourish away in a most admirable manner, and in a few days wrote the first volume of the history of masonry, wherein was a full account of the transactions of the first grand lodge, particularly the

* Next after the title at the head of every chapter (except the ninth) of the Alcoran, is prefixed the following solemn form,

In the name of the most merciful God.

excluding of the unruly members, as related by Mr. Milton.†

By this time I imagined myself superior to Josephus, Stackhouse, or any other historian whom the reader shall please to think on. And as I intended to give the world a history of masonry for several years before the creation, I made no manner of doubt but my work should live at least two thousand years after the general conflagration.

Perhaps some of my readers (I mean those that are best acquainted with my capacity) will say, he has more vanity than wit; and as to learning, it is as great a stranger to him, as free-masonry is to women; yet he has the folly to think himself an historian, and expects to become a great man, &c.

Whether such an opinion be true or false, it matters nought to me; for the world must allow, that (tho' no man has found out the perpetual motion) all men ever had, have now, and ever will have a perpetual notion: And furthermore, we read, that the following persons, so much famed in history, were not only poor men, but many of them of a very mean extraction. The wise philosopher Socrates, was the son of a poor stone-carver; the tragic poet Euripides, was the son of poor parents; as was Demosthenes, the honour of Greek eloquence; Virgil, the famous Latin poet, was the son of a poor Mantuan labouring potter; Horace, the incomparable Lyric, was the son of a trumpeter in the wars; Tarquinius Priscus, king of the Romans, was the son of a merchant; and Servius Tullius, another king of the Romans, was begotten on a woman slave; Septimius Severus, is said to come of a very base degree; Agathocles, king of Sicilly, was a potter's son; Ælius Pertinax was a poor artificer, or, as some say, a simple seller of wood; the parents of Venadius Bassus, are said to be very miserable poor people; and Arsaces, king

† See Paradise lost.

of the Parthians, was of so mean and obscure parentage, that no man's memory could make a report of his father or mother; Ptolomy king of Egypt, was the son of a 'squire in Alexander's army; the Emperor Dioclesian, was the son of a scrivener; the emperor Probus was son of a gardener; and the parents of Aurelius, were so obscure that writers have not agreed who they were; Maximus was the son of a smith, or as some say, a waggon-wright; Marcus Julius Licinius, was the son of a herdsman; Bonosus was the son of a poor stipendary schoolmaster; Mauritus Justinus, predecessor to Justinian, and also Galerus, were both shepherds; pope John, the twenty-second of that name, was the son of a shoe-maker; pope Nicholas the fifth was the son of a man that sold eggs and butter about the streets; and pope Sixtus the fourth was a mariner's son; Lamusius, king of the Lombards, was the son of a common strumpet, who [when he was an infant] threw him into a ditch, but was taken out by king Agelmond; Primissaus, king of Bohemia, was the son of a country peasant; Tamerlane the great was a herdsman; Caius Marius, seven times consul of Rome, was born of poor parents in the village of Apirnum; and Marcus Tullius Cicero, consul of Rome, and pro-consul in Asia, was from the poor Tugriole of Arpinum, the meanest parentage that could be; Ventidius, field-marshal and consul of Rome, was the son of a muleteer; and Thophrastus was the son of a botcher, *i. e.* a mender of garments, &c.

I have heard of many others of later date that have been preferred to places or offices of great trust, and dignified with titles of honour, without having the least claim to wit, courage, learning or honesty; therefore, if such occurrences be duly considered, I humbly conceive it will not be deemed as a capital offence, that I should entertain my own

perpetual notion, while I do not endeavor to disinherit any man of his properties.

I doubt I have tired the reader's patience; and if so, I humbly beg his pardon for this long digression. But to return, while my mind was wholly taken up with my fancied superiority as an historian, &c. I insensibly fell into a slumber, when me-thought four men entered my room; their habits appeared to be of very ancient fashion, and their language also I imagined to be either Hebrew, Arabic, or Chaldean, in which they addressed me, and I immediately answered them after the pantomime fashion: After some formal ceremonies, I desired to know their names, and from whence they came; to which one of them answered me [in English] we are four brothers, and come from the holy city of Jerusalem; our names are Shallum, Ahiman, Akhub, and Talmon. Hearing they were sojourners from Jerusalem, I asked them whether they could give any account of SOLOMON's TEMPLE; to which Shallum* [the chief of them] made answer and said, the wise KING SOLOMON, GRAND MASTER of Israel, appointed us head porters at the Temple, in the thirty-second year of his age, the twelfth of his reign, and about the year of the world 2492; and therefore we can give a full and particular account of that wonderful fabric, and likewise of the artists who performed it. I was glad to meet with such brethren, from whom I did expect a great deal of knowledge; which the many ages they had lived in must have taught them, if their memories did not fail; upon this consideration I told them, that I was writing a history of Masonry, and begged their assistance, &c.

A history of masonary! (says Ahiman) from the day of the dedication of the holy Temple to this present time, I have not seen a history of masonry, though some have pretended (not only) to describe

* 1 Chronicles ix. 17.

the length, breadth, height, weight, colour, shape, form, and substance of every thing within and about the temple; but also to tell the spiritual * meaning of them, as if they knew the mind of him who gave orders for that building, or seen it finished: but I can assure you that such surveyors have never seen the temple, nay never have been within a thousand miles of Jerusalem: Indeed (continued he) there was one Flavius § (I think he was a soldier) took a great deal of notice of the temple, and other matters about it; as did another man named Jerry: There were two others, whose names I have forgot, but remember one of them was an excellent dreamer‡, and the other was very handy in collecting all manner of good writings‖ after the captivity.

Those were the only men that have wrote most and best upon that subject, and yet all their works together would not be sufficient for a preface to the history of masonry; but for your further instructions, you shall hear an eminent brother who can inform you in every particular that is necessary to your present undertaking. The words were scarce ended, when there appeared a grave old gentleman, with a long beard; he was dressed in an embroidered vest, and breast plate of gold, set with twelve precious stones, which formed an oblong square: I was informed that the name of the stones were Sardine, Emerald, Ligure, Beryl, Topes, Saphire, Agate, Onyx, Carbuncle, Diamond, Amethyst, and Jasper: Upon these stones were engraved the names of the twelve tribes, *viz.* Reuben, Judah, Gad, Zebulun, Simeon, Dan, Asher, Joseph, Levi, Naphthali, Issacher, and Benjamin*.

Upon his entrsnce, the four sojourners did him

* See *Solomon's* Temple ſpiritualized by *Bunyan*.
§ Flavius Joſephus, the learned and warlike Jew.
‡ *Ezekiel*. ‖ *Ezra*.
* Such was the breast-plate, worn by the High-Priest at the Temple.

the homage due to a superior; as to me, the lustre of his breast-plate dazzled my sight, in such a manner that I could scarce look at him. But Ahiman giving him to understand that the people of this country were weak-sighted, he immediately covered his breast-plate; which not only gave me an opportunity of perceiving him more distinct, but also of paying him my respects in the best manner I was capable of; and making a very low bow, I presented him with the first volume of the history of masonry, hoped he would do me the honor of perusing it, and begged his advice for my further proceedings: he kindly received it, and read it over, whilst I impatiently waited to hear his opinion; which at last (to my mortification) amounted to no more than an old Hebrew proverb (which Ahiman translated thus: Thou hast dived deep into the water, and hast brought up a potsherd): nevertheless he took me by the hand, and said *, my son, if thou wilt thou shalt be taught, and if thou wilt apply thy mind thou shalt be witty; if thou love to hear, thou shalt receive doctrine; and if thou delight in hearing thou shalt be wise: and although your history of masonry is not worth notice, yet you may write many other things of great service to the fraternity.

Certain it is (continued he) that free-masonry has been from the creation (though not under that name); that it was a divine gift from God; that Cain and the builders of his city were strangers to the secret mystery of masonry; that there were but four masons in the world when the deluge happened; that one of the four, even the second son of Noah, was not master of the art; that Nimrod, nor any of his bricklayers, knew any thing of the matter; and that there were but very few masters of the art (even) at Solomon's temple; whereby it plainly appears, that the whole mystery was communicated to

* Eccles. vi. 23, 34.

very few at that time; that at Solomon's Temple (and not before) it received the name of free-masonry, because the masons at Jerusalem and Tyre were the greatest cabalists‡ then in the world; that the mystery has been, for the most part practised amongst builders since Solomon's time; that there were some hundreds mentioned (in histories of masonry) under the titles of grand-masters, &c. for no other reason than that of giving orders for the building of a house, tower, castle, or some other edifice (or perhaps for suffering the masons to erect such in their territories, &c.) while the memories of as many thousands of the faithful craft are buried in oblivion: From whence he gave me to understand, that such histories were of no use to the society at present; and further added, that the manner of constituting lodges, the old and new regulations, &c. were the only and most useful things concerning free-masonry, that could be wrote: to which I begged to be informed, whether songs were to be introduced: his answer was *: if thou be made the master, lift not thyself up; but be among them as one of the rest: take diligent care for them, and so sit down.

And when thou hast done all thy duty, sit down, that thou mayst be merry with them; and receive a crown for thy good behaviour.

Speak thou that art the elder, for it becometh thee; but with sound judgment: and hinder not music. And at all times let thy garments be white.

While he was speaking these last words, I was awakened by a young puppy that got into the room while I slept, and, seizing my papers, eat a great part of them, and was then between my legs, tearing the last sheet of what I had wrote.

I have not words to express the sorrow, grief, trouble and vexation I was in, upon seeing the ca-

‡ People skilled in the cabala, *i. e.* tradition, their secret science of expounding divine mysteries, &c.

* Eccles. xxxii. 1, 2, 3.

tastrophe of a work which I expected would outlast the teeth of time.

Like one distracted (as in truth I was) I ran to the owner of the dog, and demanded immediate satisfaction: he told me he would hang the cur; but at the same time he imagined I should be under more obligation to him for so doing, than he was to me for what had happened.

In short, I looked upon it as a bad omen; and my late dream had made so great an impression on my mind, that superstition got the better of me and caused me to deviate from the general custom of my worthy predecessors; otherwise I would have published a history of masonry: and as this is rather an accidental than a designed fault, I hope the reader will look over it with a favourable eye.

To be serious: The reader will do me strict justice in believing, that I do not wish to offend the persons or names of writers of historical truths. My intention being only to expose ridiculous innovations, and fabulous acconnts of Grand Masters, whose Masonical authorities never existed.

What man (conversant with real free-masonry and history) can swallow the legendary stories of the Grand Mastership of the monk St. Austin, St. Swithin, St. Dunstan, and other monkish saints, confessors, cardinals, &c. &c. Is it not more probable, that those legendary Grand Masters, instead of patronizing and protecting a society that was then supposed to raise and converse with familiar spirits, would have excommunicated them by bell, book and candle; and by a thundering anathema consign them over to the devil: did not the behaviour of their contemporaries and successors, favour this opinion?

But to come nearer to the present time: suppose we were to enquire into the origin of the present Grand Lodge of Modern Masons, who, not satis-

fied with the old title of Right Worshipful Grand Lodge, have, in their Callender for 1777, modestly gave themselves the title of the *Supreme Grand Lodge of the Most Antient and Honorable*, &c. &c. &c. Upon enquiry it would appear, that all their boasted supremacy is derived from an obscure person, who lived about sixty-two years ago, and whose name is not to be found on record amongst Ancient or Modern Masons.

Whosoever doubts the truth hereof, let him examine Dr. Anderson's Constitutions (printed in 1738) page 109, where it is written, "that four lodges;" that is to say, some persons who were wont to meet

"At the Goose and Gridiron ale-house, in St. Paul's church-yard.

"At the Crown ale-house, in Parker's-lane,

"At the Apple-tree in Charles-street, Covent-garden.

"And at the Rummer and Grapes, in Channel-Row, Westminister, did meet at the Apple-tree aforesaid, in the year 1716, or rather 17, and having chosen (the nameless person before hinted) a Chairman, *they constituted themselves a Grand Lodge.*"

Such are the words of the most authentic history amongst Modern Masons, and beyond contradiction prove the origin of their supremacy to be a self-created assembly.

Nor was a self-creation the only defect: They were defective in numbers.

To form (what Masons mean by) a Grand Lodge, there must have been the Masters and Wardens of five regular lodges, that is to say, five Masters and ten Wardens, making the number of installed officers *fifteen.*

This is so well known to every man conversant with the ancient laws, usages, customs and ceremo-

nies of Master Masons, that it is needless to say more, than that the foundation of the now (would be) supreme, &c. &c. was defective in number, consequently defective in form and capacity.

Nor can it be urged, that such defection or irregular formation, was owing to necessity, as there were numbers of old Masons then in (and adjacent to) London, from whom the present Grand Lodge of Ancient Masons received the old system without adulteration.

Under such defections as above-mentioned, Mr. Anthony Sayer, (the first Grand Master of Modern Masons found on record) mounted the (now supreme) chair upon the 24th day of June, 1717.

The Moderns, (I mean their writers) cunningly call those transactions *a revival of the Grand Lodge.* Plausible as this story of a supposed revival, &c. may appear, yet one minute's reflection will shew (an Ancient Mason) the fallacy of this part of their history.

This will be done, by considering, that had it been a revival of the Ancient Craft, only, without innovations or alterations of any kind, the Free and Accepted Masons in Ireland and Scotland, where no change has yet happened, nay, Freemasons in general would agree in secret language and ceremonies with the members of the Modern Lodges. But daily experience point out the contrary. And this I say, is an incontrovertible proof of the fallacy of their history.

Indeed this is acknowledged by the Moderns themselves, in their Calendar for 1777, page 31, where, speaking of the Old Masons, we find these words: "The Ancient York Constitution, which was entirely dropt at the revival of the Grand Lodge in 1717." By this, it is plain, that instead of a *revival*, a discontinuance of Ancient Masonry then took place.

To put this matter out of the reach of contradiction, take the testimony of Mr. Spencer, one of their Grand Secretaries :

* *Copy of an answer (in writing) given to brother W——— C———ll, a certified petitioner from Ireland.*

" Your being an Ancient Mason you are not " entitled to any of our charity. The Ancient Ma- " sons have a lodge at the Five Bells in the Strand, " and their Secretary's name is Dermott.

" Our society is neither Arch, Royal Arch, or " *Ancient*, so that you have no right to partake of " our charity."

Such was the character given of them by their own Grand Secretary about fourteen years ago: How much they have changed for better or worse, is no business of mine at this time. In the aforesaid calendar, amongst other things which I am to suppose were extracted from the records of modern Masons, I observed a censure passed (in the year 1755) on persons for calling themselves Ancient Masons.

The compiler seems to be unacquainted with the masonical proceedings of that time, otherwise he would have known that the persons were censured, not for assembling under the denomination of Ancient Masons, but for practising Ancient Masonry, having their constitution from the Modern Grand Lodge. The case was briefly thus : A lodge at the Ben Johnson's Head in Pelham Street, in Spitalfields, were composed mostly of Ancient Masons, tho' under the Modern Constitution. Some of them had been abroad, and received extraordinary benefits on account of Ancient Masonry. Therefore they agreed to practise Ancient Masonry on every third lodge night. Upon one of those nights some

* The original is in the author's possession.

Modern Masons attempted to visit them, but were refused admittance: the persons so refused laid a formal complaint before the Modern Grand Lodge, then held at the Devil Tavern, near Temple-Bar. And the said Grand Lodge, though incapable of judging the propriety or impropriety of such refusal (not being Ancient Masons) ordered, that the Ben Johnson's lodge should admit all sorts of Masons without distinction.

And upon non-compliance to that order, they were censured, &c.

The persons thus censured, drew up, printed, and published, a Manifesto, and Masons Creed; (sold by Owen in Fleet-street) which did honor to their hearts, and heads.

The following lines were copied from the preface to their pamphlet:

"Whereas the genuine spirit of Masonry seems "to be so greatly on the decline, that the craft is in "imminent danger from false brethren. And "whereas its very fundamentals have of late been "attacked, and a revolution from its ancient prin-"ciples, &c. &c.—It has been thought necessary, "by certain persons, who have the welfare of the "craft at heart, to publish the following little pamph-"let, by means of which it is hoped, the ignorant "may be instructed, the luke-warm inspired and "the irregular reformed," &c. &c.

Every real—that is, every Ancient Mason, who had read those publications, were convinced of the injustice done to the Ben Johnson's lodge, in censuring them for doing their duty; a duty which they owed to god and to themselves; and a business which their judges (the then Modern Grand Lodge) were as ignorant of—as a blind man is in the art of mixing colours.

Nevertheless censure was passed, and a minute thereof preserved in the archives of the (would-be)

Supreme, &c. From whence it is now published in their calendar as one of the legislative orders on their records, which records have received much honour and amendments from twelve-penny lectures, twelve-penny illustrations and twelve penny callenders.

The brethren, censured had their constitution from the Modern Grand Lodge, nor had they any connexion with the Ancient Grand Lodge at that time nor since; nevertheless I do affirm (from personal knowledge and public report) they were persons of most amiable characters, as men and masons; and the names of the ingenious Marigeot, Cheetham, Cornish, &c. &c. will be long remembered with esteem and veneration, amongst the faithful and legitimate heirs of old Hiram.

In justice to another person, I am under the necessity of taking notice of a plagiarism in the Calendar aforesaid. In page 41, 42 and 43, the compiler (or author) in describing the ceremonies at laying the foundation, and dedication of the Modern Masons Hall, says, "A grand Anthem, written "by H. D. Esq. was sung," &c.—in the same page is written the words of the anthem, beginning,

"To heaven's high Architect all praise,
"All praise all gratitude be given, &c."

This anthem was not written by H. D. Esq. nor by any member of the modern society: It was pilfered from the oratorio of Solomon's Temple, annexed to the prologues in this book, and was written by Mr. James Eyre Weeks, an ancient Mason of the city of Dublin.

I should not have taken so much notice of the calender, were it not that the title page says that it is "published under the sanction of the *Grand Lodge of England.*

As there are some of the most respectable gentlemen (and I am willing to believe their present

Grand Officers such) belonging to the Modern Grand Lodge, I am sorry to find they have acted incautiously as to give sanction to falsehoods.

Although falsehood found admittance into the calender, yet a true and memorable transaction is omitted, viz. That the Modern Masons petitioned parliament to grant them a charter of incorporation, in order to give them the power and pleasure of punishing every Freemason in England, that did not pay quarterage to them. Had they obtained the charter, it would have shut out all Masons of the neighbouring kingdoms, as they could receive no manner of benefit therefrom.

The wisdom of parliament treated the petition with just contempt: And it was reported in the public papers, that the honourable Speaker of the House of Commons said, "that if the petition was "granted, he made no doubt the chimney-sweepers "would soon apply for a charter."

It is remarkable, that the said petition was presented on (fool's day) the first of April, 1770.—For other matters relative to the Moderns, I refer the reader to page 35, 36, &c.

In the following sheets, under the title of Ahiman Rezon, I have inserted nothing but what are undeniable truths, which will be found, (if observed) to be of great use to the fraternity, and likewise to numbers that are not of the society; to the latter, it will shew them the folly of ridiculing a society founded upon religion, morality, brotherly love and good fellowship: and to those of a more gentle and polished nature, in giving them an opportunity of examining whether they are endued with the necessary qualifications to be made free-masons.

How far this may answer the design, I know not; but I hope that my brethren and others will accept the will for the deed, and take this as the widow's mite was received, which will amply reward my trouble.

A

PHILACTERIA

For such Gentlemen, as may be inclined to become Free-Masons,

GENTLEMEN,

IF the love of knowledge, interest, company, or dear curiosity, should take possession of any corner of your heads or hearts, and work you up to a desire of becoming free-masons; in such case, I beg leave to offer my service as your guide to the lodge door: this proposal, will not [I hope] be disagreeable to you, considering that I am the first person that ever offered assistance in this manner. But, before we set out, it is necessary that you carefully examine whether you are properly equipt for such an undertaking.

To this end, be it known to you gentlemen, that in every warranted lodge they have the following order, viz.

"Any person desirous of being made a free mason in the lodge, shall be proposed by a member thereof, that is to say, his name, age, description of his person, title or trade and place of residence; that such proposal shall be made in lodge hours* at least one lodge-night before the initiation, in order, that the brethren may have sufficient time and opportunity to make a strict enquiry into the morals, character and circumstances of the candidate; and the brother that proposes him shall at

* That is from the vernal to the autumnal equinox between seven and ten o'clock in the evening, and from the autumnal to the vernal equinox following, between six and nine o'clock.

the same time deposit such a sum [of the candidate's money] as the majority shall think sufficient [not less than one crown] to insure the lodge that the candidate will attend according to the proposal. And if the lodge approve his person, age, character and circumstances, and therefore initiate him into the mystery, &c. he shall pay whatsoever sum the brethren shall think proper [not less than two guineas] and cloath the lodge* if required. But if the lodge think the candidate unworthy, and refuse to make him, his money shall be faithfully returned to him; but, in case the lodge approve his person and character, &c. and he refuse to be made, then he shall forfeit his money for the benefit of distressed free-masons. And it is hereby ordered and declared, that no person is capable of becoming a member of the lodge, but such as are of mature age, upright in body and limbs, free from bondage, has the senses of a man, and is endowed with an estate, office, trade, occupation, or some visible way of acquiring an honest and reputable livelihood, as becomes the members of this most ancient and honourable fraternity.†

* By cloathing is meant white aprons and gloves, not only for every member in the lodge, but also for all their wives and sweethearts, if they require them.

† To this I beg leave to add a word or two: The persons to whom I now speak, are the men of some education and an honest character, but in low circumstances; I say, let them first consider their income and families, and know, that free masonry requires ability, attendance, and a good appearance to maintain and support its ancient and honourable grandeur. Be it also remembered, that they have no title to the general charity, until they prove, that they have been formerly in reputable, at least, in tolerable circumstances.

By this regulation you see that the free-mason will make a strict, though private, enquiry into your character and ability: and therefore I advise you to be as circumspect on your side. Perhaps, you may think that it will be impossible for you to distinguish the good from bad, amongst a people who make it their peculiar study to keep all things secret. Let not such a thought discourage you, when I assure you, that you have a faithful guide who has made free-masonry, both ancient and modern, his constant study for thirty three years past, and thinks it a duty incumbent on him to give you these instructions.

In the first place, when you intend to be made a free-mason, go with your friend to the lodge, and desire him to shew you the warrant or dispensation by which the lodge is held? that is to say, an instrument printed or written upon parchment, and signed by some noble grand master, his deputy and grand wardens, and grand secretary, and sealed with their grand lodge seal, &c. constituting and appointing particular persons [therein named] as master and wardens, with full power to congregate and hold a lodge at such a place, and therein make and admit free-masons, according to the most ancient and honorable custom of the royal craft, in all ages and nations throughout the known world, with full power and authority to nominate, chuse and instal their successors, &c. When they produce this authority or warrant, then call for the bye-laws, and, having seriously perused them, consider whether your natural disposition will incline you to be conformable to them. Next call for the roll or list of the members, where you may find the names of some of your intimate and most esteemed friends, or perhaps the names of such [other of your acquaintances] as you would not chuse to associate with.

If these researches prove agreeable, then you may venture to lay down the deposit money, [as it is called] but if they do not produce the grand-master's authority by warrant or dispensation, you are to look upon them not only as the magma of free masons, but the very dregs of mankind, who, under the cloak of brotherly love, are ever upon the watch for an opportunity to pick your pockets, and make you contemptible into the bargain.* Doubtless you will wonder how, or by what means, such abandoned wretches got admittance into a fraternity which boast of so much honour and virtue, as to rank themselves with kings and princes, especially if they adhere strictly to the foregoing regulation. To this I answer, that some of the Landlords,† where the lodges are held, do often recommend persons to be made free-masons, and that the lucrative view takes place [too often] where impartiality, honesty and virtue ought to be the points of sight. That others have stood the test of the strictest scrutiny, behaved well for many years, and afterwards fell into all manner of vices, which serves to shew the instability and weakness of mankind, and that all the doctrine and laws upon earth, without the grace of God, is not sufficient to make men wise or deter them

* For a confirmation hereof read the eighth regulation, (page 63) where it is ordered, that no perſon ſo made, nor any concerned in making him, ſhall be a grand officer, nor an officer of any particular lodge, nor ſhall any ſuch partake of the general charity, if they ſhould come to want it.

† I do not charge landlords in general with ſuch evil proceedings, becauſe I know many of them that abhor ſiniſter views, and would ſacrifice all pecuniary intereſt, before they would break through any of the ſacred rules or orders of the craft nevertheleſs much reformation is ſtill wanted in this quarter.

from evil. Nevertheless, in the system of free-masonry, there are many ways to mend the manners, polish the disposition, correct the judgment and refine the taste of a soul virtuously inclined. And as the number of good and wise free-masons have always greatly exceeded that of the foolish and wicked, it would be as absurd to condemn the whole for part, as it would be in the Jews to condemn Shem and Japhet for the curse brought upon Ham; or the Christians, to condemn the eleven apostles, because Judas turned traitor. But this is not altogether the business of a guide, therefore I beg leave to resume my proper character, and earnestly desire you to shun mason clubs, that is to say, lodges formed without authority, for you may rest fully assured, that such clubs are generally composed of excluded members, or persons clandestinely made by them, and consequently incapable of giving proper instructions to their pupils. Or admit them capable of giving proper instructions, even then, the new brethren will be led in the dark, because it is the interest of the rebel party to conceal the essentials of the craft, which, if revealed, must of course prove themselves to be villians. Therefore, in order to avoid falling into such hands, I earnestly beg of you, to have no communication with any lodge or set of men under the denomination of a free masons lodge, until they produce the grand master's authority, signed and sealed as before mentioned. But having produced such authority, you may then *enter in the name of God!* where you will be acquainted with mysteries, which are not permitted to be revealed by a guide, especially out of the lodge: And if after such entrance or admission you find that I have misled you, I do hereby give you full liberty to expose me as a blind guide, &c. but if experience teach you, that my instructions (as well as

my intentions) were just, then I hope you will do me the honour of calling me a faithful brother. And that the God of all light and truth (who is the giver of all good gifts and graces) may bless, prosper, and direct you, in all your public and private (lawful) undertakings, is the hearty prayer of,

GENTLEMEN,

Your faithful and obedient servant,

LAURENCE DERMOTT,

Late Deputy Grand Master.

Having taken my leave of the strangers, I now beg leave to address myself to the GENTLEMEN OF THE MOST ANCIENT AND HONOURABLE FRATERNITY.

Written 1778. See p. 44.

GENTLEMEN AND BRETHREN,

SEVERAL eminent craftsmen residing in Scotland, Ireland, America, and other parts both abroad and at home, have greatly importuned me, to give them some account of what is called modern masonry in London. I cannot be displeased with such importunities, because I had the like curiosity myself in 1748, when I was first introduced into that society. However, before I proceed any farther concerning the difference between ancient and modern, I think it my duty, to declare solemnly before God and man, that I have not the least antipathy against the gentlemen members of the modern society*; but, on the contrary, love and respect many of them, because I have found the generality of them to be hearty cocks and good fellows [as the bacchanalian phrase is] and many of them I believe to be worthy of receiving every blessing that good men can ask or heaven bestow. I hope that this declaration

* Such was my declaration in the second edition of this book, nevertheless some of the modern society have been extremely malapart of late. Not satisfied with saying the Ancient Masons in England had no Grand Master, some of them descended so far from truth, as to report the author had forged the Grand Master's hand writing to masonical warrants, &c. Upon application his Grace the most Noble Prince John Duke of Athol, our present Right Worshipful Grand Master, avowed his Grace's hand writing, supported the ancient Craft, and vindicated the author in the public news papers.

will acquit me of any design of giving offence, especially if the following queries and answers be rightly considered:

Quere 1st. *Whether free masonry, as practised in ancient lodges, is universal?*

Answer. Yes.

2d. *Whether what is called modern masonry is universal?*

Answer. No.

3d. *Whether there is any material difference between the ancient and modern?*

Ans. A great deal, because an ancient mason can not only make himself known to his brother, but in case of necessity can discover his very thoughts to him in the presence of a modern,

As they differ in matters of masonry, so they did in matters of calumny, for while some were charging me with forgery, others said, that I was so illiterate as not to know how to write my name. But what may appear more strange is, that some insisted, that I had neither father nor mother; but that I grew up spontaneously in the corner of a potatoe garden in Ireland.

I cannot reconcile myself to the idea of having neither father nor mother: But am so far from contradicting the latter part of this charge that I freely confess there is a probability of the seedling from whence I sprung being planted in a potatoe garden.

Be that as it may, as I do not find that the calumny of a few modern masons has not done me any real injury, I shall continue in the same mind as expressed in the declaration to which this note is written.

without being able to distinguish that either of them are free masons*.

4th. *Whether a modern mason may, with safety, communicate all his secrets to an ancient mason?*

Ans. Yes.

5th. *Whether an ancient mason may, with the like safety, communicate all his secrets to a modern mason, without further ceremony?*

Ans. No. For as a Science comprehends an art, [though an art cannot comprehend a science] even so ancient masonry contains every thing valuable amongst the moderns, as well as many other things that cannot be revealed without additional ceremonies.

6th. *Whether a person made in a modern manner, and not after the ancient custom of the craft, has a right to be called free and accepted, according to the intent and meaning of the words?*

Ans. His being unqualified to appear in a master's lodge, according to the universal system of masonry, renders the appellation improper.

7th. *Whether it is possible to initiate or introduce a modern mason into the royal arch lodge (the very essence of masonry) without making him go through the ancient ceremonies.*

Ans. No.

8th. *Whether the present members of modern lodges are blameable for deviating so much from the old land marks?*

* See Locke's letter with notes, annexed to this book.

Ans. No. Because the innovation was made in the reign of king George the first,* and the new form was delivered as orthodox to the present members.

9th. *Therefore as it is natural for each party, to maintain the orthodoxy of their masonical preceptors, how shall we distinguish the original and most useful system?*

Ans. The number of ancient masons, compared with the moderns, being as ninety-nine to one, § proves the universality of the old order, and the utility thereof appears, by the love and respect shewn to the brethren, in consequence of their superior abilities in conversing with, and distinguishing the masons of all countries and denominations, a circumstance, peculiar to ancient masons.

I am so well acquainted with the truth of what I have just now inserted, that I am not in the least apprehensive of being contradicted. But if any person should hereafter labour under the spirit of opposition, I shall (even then) be, contented, as I am sure of having the majority upon my side.

Therefore, in order to satisfy the importunities of my good brethren [particularly the right worshipful and very worthy Freemasons of America, who for their charitable disposition, prudent choice of members and good conduct in general, deserve the unanimous thanks and applause of the masonical world] be it known, that the innovation, already mentioned, arose upon the fall of a

* Anthony Sayer the first Grand Master of modern masons assumed the Grand Mastership on the 24th of June, 1717.

§ This is so well known in Great Britain, Ireland, America, &c. &c. that further assertion is needless.

GRAND MASTER, namely Sir Christopher Wren, who [as Doctor Anderson says] neglected the lodges. The Doctor's assertion is certainly true, and I will endeavour to do justice unto the memory of Sir Christopher, by relating the real cause of such neglect. The famous Sir Christopher Wren, Knt. [Master of Arts, formerly of Wadham college, Professor of astronomy at Gresham and Oxford, Doctor of the Civil Law, President of the Royal Society, Grand Master of the most Ancient and Honourable Fraternity of Free and Accepted Masons, Architect to the Crown, who built most of the churches in London, laid the first stone of the glorious cathedral of St. Paul, and lived to finish it] having served the crown upwards of fifty years, was [at the age of ninety] displaced from employment, in favour of Mr. William Benson, who was made surveyor of the buildings, &c. to his Majesty King George the first. The first specimen of Mr. Benson's skill in architecture was a report made to the house of Lords, that their house and the Painted Chamber adjoining were in immediate danger of falling; whereupon the Lords met in a committee, to appoint some other place to sit in, while the house should be taken down. But it being proposed to cause some other builders first to inspect it, they found it in very good condition. The Lords, upon this, were going upon an address to the king, against the modern architect, for such a misrepresentation, but the Earl of Sunderland, then secretary, gave them an assurance that his majesty would remove him.

Such usage, added to Sir Christopher's great age, was more than enough to make him decline all public assemblies. And the master masons then in London were so much disgusted at the treatment of their old and excellent grand master,

that they would not meet nor hold any communication under the sanction of his successor Mr. Benson; in short, the brethren were struck with a lethargy which seemed to threaten the London lodges with a final dissolution.

Notwithstanding this state of inactivity in London, the lodges in the country, particularly in Scotland and at York, as well as those in Ireland kept up their ancient formalities, customs and usages, without alteration, adding or diminishing, to this hour, from whence they may justly be called the most ancient, &c.

About the year 1717, some joyous companions,* who had passed the degree of a craft, [though very rusty] resolved to form a lodge for themselves in order [by conversation] to recollect what had been formerly dictated to them, or if that should be found impracticable, to substitute something new, which might for the future pass for masonry amongst themselves. At this meeting the question was asked, whether any person in the assembly knew the Master's part, and being an-

* Brother Thomas Grinsell, a man of great veracity, [elder brother of the celebrated James Quin, Esq.] informed his lodge, No. 3, in London [in 1753] that eight persons, whose names were Desaguliers, Gofton, King, Calvert, Lumley, Madden, De Noyer, and Vraden, were the geniusses to whom the world is indebted for the memorable invention of modern masonry.

Mr. Grinsell often told the author that he [Grinsell] was a free mason before modern masonry was known. Nor is this to be doubted, when we consider that Mr. Grinsell was an apprentice to a weaver in Dublin, when his mother was married to Mr. Quin's father, and that Mr. Quin himself was seventy three years old when he died in 1766.

swered in the negative, it was resolved *nem. con.* that the deficiency should be made up with a new composition, and what fragments of the old order found amongst them, should be immediately reformed and made more pliable to the humours of the people. Hence it was ordered, that every person (during the time of his initiation) should wear boots, spurs, a sword and spectacles. § That every apprentice, going and coming from work, should carry the plumb rule upon his right side, contrary to the ancients. That every fellow craft should carry the level upon the left side, and not upon his right side, as the ancients did. And that every person dignified with the title of a *master mason*, should wear a square pendant to his right leg. It was also thought expedient to abolish the old custom of studying Geometry in the lodge, and some of the young brethren made it appear, that a good knife and fork in the hands of a dexterous brother, over proper materials, would give greater satisfaction, and add more to the rotundity of the lodge, than the best scale and compass in Europe, and farthermore added, that a line, a square, a parallelogram, a rhombus, a rhomboides, a triangle, a trapezium, a circle,

§ This may seem a very ludicrous description of making free-masons. But Mr. Thomas Broughton, master of the lodge, No. 11, London, declared that he was present in a modern lodge, not one mile from the borough of Southwark, when two or three persons dressed in liveries with shoulder tags, booted and spurred, &c. &c. were initiated into modern masonry; and upon enquiry who they were, he was told that they were servants to lord Carysfort, then Grand Master of modern masons.

a semicirle, a quadrant, a parabola, a cube, parallelopipedon, a prism, a pyramid, a cylinder, a cone, a prismoid, a cylindroid, a sphere, a spheroid, a parabolick, frustrums, segments, polygons, elipsis; and irregular figures of all sorts might be drawn and represented upon bread, beef, mutton, fowls, pies, &c. as demonstratively as upon slates or sheets of paper; and that the use of the globes might be taught and explained as clearly and briefly upon two bottles, as upon Mr. Senex's globes of 28 inches diameter; and we are told, that from this improvement proceeded the laudable custom of charging to a public health at every third sentence that is spoke in the lodge. There was another old custom that gave umbrage to the young architects, i. e. that is the wearing of aprons, which made the gentlemen look like so many mechanicks, therefore it was proposed, that no brother (for the future) should wear an apron. This proposal was rejected by the oldest members who declared, that the aprons were all the signs of masonry then remaining amongst them, and for that reason they would keep and wear them. It was then proposed, that (as they were resolved to wear aprons) they should be turned upside down, in order to avoid appearing mechanical. This proposal took place and answered the design, for that which was formerly the lower part, was now fastened round the abdomen, and the bib and strings hung downwards dangling in such manner as might convince the spectators, that there was not a working mason amongst them.

Agreeable as this alteration might seem to the gentlemen, nevertheless it was attended with an ugly circumstance: for, in traversing the lodge, the brethren were subject to tread upon the strings, which often caused them to fall with great violence, so that it was thought necessary, to invent several

methods of walking*, in order to avoid treading upon the strings. In brief, every meeting produced an addition or a palinody. Amongst other things they seized on the stone masons arms, § which that good natured company has permitted them to wear to this day, for which reason several of the brethren have turned their aprons in the old fashion, and affect to imitate the operative masons.

* After many years observations on those ingenious methods of walking up to a brother, &c. I conclude, that the first was invented by a man grievously afflicted with the Sciatica. The second by a sailor, much accustomed to the rolling of a ship. And the third by a man, who for recreation or through excess of strong liquors, was wont to dance the drunken Peasant.

§ The operative masons are the 30th company in London; they have a Hall in Basinghall-street, the number of livery-men about 70. Admission fine 1 l. 16s. and livery fine, five pounds. They were originally incorporated in the year 1410, by the name and style of the society of free-masons. And William Hankflow, or Hankstow, Clarencieux King at arms, in the year 1477, granted them their arms, which the modern masons have usurped, as well as that of their title. For the said company is the only society in the kingdom who have a right to the name of free-masons of England. Nor did the accepted masons of old ever claim such a title; all they assumed was that of free and accepted masons; but the present moderns, have been hardy enough to assume the title of free-masons of England, and got their lodge room foisted into Harrison's new history of London, under the name of Free-Masons Hall. But those who admitted Tenducci and Madam D'Eon may do any thing.

And it is pleasant enough to see sixty or seventy able men about a little lewis and capstan, &c. erected upon a mahogany platform, purchased at an extravagant price, all employed in raising a little square piece of marble, which the weakest man in company could take between his finger and thumb and throw it over the house.

I have the greatest veneration for such implements as are truly emblematical or useful in refining our moral notions, and I am well convinced that the custom and use of them in lodges are both ancient and instructive; but at the same time I abhor and detest the unconstitutional fopperies of cunning avaricious tradesmen, invented and introduced amongst the moderns with no other design but to extract large sums of money which ought to be applied to more noble and charitable uses. There is now in Wapping a large piece of iron scrole work, ornamented with foilage, &c. painted and gilt, (the whole at an incredible expence) and placed before the master's chair, with a gigantic sword fixed therein, during the communication of the members, a thing contrary to all the private and public rules of masonry; all implements of war and bloodshed being confined to the lodge door, from the day that the flaming sword was placed in the east end of the garden of Eden, to the day that the sagacious modern placed his grand sword of state in the midst of his lodge. Nor is it uncommon for a tyler to receive ten or twelve shillings for drawing two sign posts with chalk, charcoal, &c. and writing Jamaica rum, upon one, and Barbadoes rum, upon the other; and all this, I suppose, for no other use, than to distinguish where these liquors are to be placed in the lodge.

There are many other unconstitutional and, perhaps, unprecedented proceedings, which, to

avoid giving more offence, I pass over in silence, and shall content myself with shewing the apparent state of ancient and modern masonry in England at the time of this present writing, *i. e.* July 1778.

But let us first consider, that although the laws do not expressly protect free and accepted masonry, yet neither are free-masons nor any other, supposed, innocent or cheerful society prohibited hereby. This lenity has given birth to a great number of what may be called tipling clubs or societies in London, such as the

Vertuoso's Club,	The Beggars Club,
Knights of the Golden Fleece Club,	The Chatterwitts Club,
	The Florists Club,
The No Nose Club,	The Smoaking Club,
The Long Nose Club,	The Musical Club,
The Farthing Club,	The Beefsteak Club,
The Mankilling Club,	The Kit Kat Club,
The Surly Club,	The Bucks Club,
The Atheistical Club,	The Gregorian Club,
The Ugly Faced Club,	The Salamanders Club,
The Split Farthing Club,	The Codgers Club,
The Broken Shop Keepers Club,	The Old Souls Club,
	The Cousins Club,
The Man Hunters Club,	The Albions Club,
The Mock Heroes Club,	The Free and Easy Club,
The Wrangling Club,	The Antigallic Masons Club,
The Quacks Club,	The Maccaroni Club,
The Weekly Dancing Club	The Choice Spirits Club,
The Bird Fanciers Club,	The Never Fret Club,
The Lying Club,	The Kill Care Club.

And many others not worth notice, whose chief practice consists in eating, drinking, singing, smoaking, &c.

Several of those clubs, or societies, have in imitation of the free-masons, called their club by the name of lodge, and their presidents by the title of grand master, or most noble grand.

Hence the meanest club think they have a right to the freedom of communication amongst themselves equal to any unchartered society, though *composed* of the most respectable persons. Nor

is the custom or constitution of the country unfavorable to this opinion.

And whereas a great number of those clubs or societies (without scripture or law to recommend them) have existed and multiplied for several years past, no wonder free-masonry should meet with encouragement; as being the only society in the universe which unites men of all professions, believing in the Almighty Creator of all things, in one sacred band. And at the same time carrying in itself, evident marks of its being not only coeval with the scripture, but in all probability prior thereto.

Yet after all this, strange as it may appear, we have no true history of the origin of free-masonry in this or any other kingdom in Europe, whatever people may pretend to.

I conceive this defect is owing to the bigotry and superstition of former times when free masons were supposed to have a power of raising the Devil, and with him tempestuous storms, &c. &c. and consequently were forbid by the clergy to use the black art, as it was often called.

In such case it was natural, prudent and necessary for the brethren to conceal their knowledge and meetings. And that this was the case about 350 years ago will clearly appear by reading the great philosopher Locke's letter and copy of an old manuscript, in the Bodleian library, which letter and copy, are annexed.

From what has been said, it is evident that all unchartered societies in England, are upon equal footing in respect to the legality of association.

In this light we are to view the fraternities of ancient and modern free masons, who are become two great communities now in England.

The ancients, under the name of free and accepted masons. The moderns, under the name

of free masons of England. And though a similarity of names, yet they differ exceedingly in makings, ceremonies, knowledge, masonical language, and installations; so much that they always have been and still continue to be *two distinct societies* totally independent of each other.

As such the moderns having an undoubted right to chuse a chief from amongst themselves: accordingly they have chosen his Grace the Most Noble Duke of Manchester, to be their Grand Master, and have all the outward appearance of a Grand Lodge. With equal right the Ancients have unanimously chosen his Grace the Most Noble Duke of Atholl, an Ancient Mason and Past Master of a regular lodge, and now Grand Master Elect for Scotland, to be their Grand Master; And his Grace was personally installed in a general Grand Lodge, at the Half-moon tavern, Cheapside, London, in the presence, and with the concurrence and assistance of his Grace the Most Noble Duke of Leinster, Grand Master of Ireland; and the honourable Sir James Adolphus Oughton, Grand Master of Scotland, with several others of the most eminent brethren in the three kingdoms; an honour never conferred on Modern Masons.

These are sterling truths, from whence the impartial reader will draw the natural inference.

I shall conclude this as I did in the former editions, with saying, that I hope I shall live to see a general conformity, and universal unity between the worthy Masons of all denominations.

These are the most earnest wishes, and ardent prayers of, Gentlemen and Brethren,

Your sincere friend, and most obedient servant, and faithful brother,

THE AUTHOR.

A LETTER

OF THE FAMOUS PHILOSOPHER,

MR. JOHN LOCKE,

RELATING TO FREE-MASONRY.

A Letter from the learned Mr. JOHN LOCKE, *to the Right Honourable *** Earl of ****, with an old Manuscript on the subject of* FREE-MASONRY.

MY LORD MAY 6, 1696.

I have at length by the help of Mr. *C——ns* procured a copy of that manuscript in the Bodleian Library, which you were so curious to see: and in obedience to your Lordship's commands, I herewith send it to you. Most of the notes annexed to it are what I made yesterday for the reading of my lady MASHAM*, who is become so fond of masonry, as to say, that she now more than ever wishes herself a man, that she might be capable of admission into the fraternity.

The manuscript, of which this is a copy, appears to be about 160 years old; yet (as your Lordship will observe by the title) it is itself a copy of one yet more ancient by about one hundred years; for the original is said to have been the handwriting of King Henry VI. where that Prince had it is at present an uncertaintity: But it seems to me to be an examination (taken perhaps before the King) of some one of the brotherhood of MASONS; among

* This letter, seems to have been written at Oates, (the country seat of Sir Francis Masham) in Essex, where Mr. Locke died Oct. 28, 1704, in the 73d year of his age.

whom he entered himself, as it is said, when he came out of his minority, and thenceforth put a stop to the persecution that had been raised against them: But I must not detain your Lordship longer by my prefaces from the thing itself.

CERTAIN QUESTYONS WITH AWNSWEREES *to the same, concernynge the* MYSTERY OF MACONRYE.

Wryttenne by the hande of Kynge Henrye the sixthe of the name, and faythfullye copyed by me (1) JOHAN LEYLANDE, *Antiquarius, by the commande of his* (2) *highnesse.*

They be us followethe:

Quest. What mote ytt be? (3)

Answer. Ytt beeth the *Skylle* of nature, the understondynge of the myghte that ys *hereynne*, and its sondrye *Werckynges;* sonderlyche, the Skylle of *Rectenyngs*, of Waightes, and *Metynges*, and the treu manere of *Faconnynge* al thynges for Mannes use, *headlye*, dwellynges, and buyldynges of alle kindes, and al odher thynges that *make gudde* to manne.

(1) *John Leylande* was apointed by King *Henry* the eighth, at the dissolution of *Monasteries*, to search for, and save such books and records as were valuable among them. He was a man of great labour and industry.

(2) *His Highnesse*, meaning the said King *Henry* the eighth. Our kings had not then the title of majesty.

(3) *what mote ytt be?* that is, what may this mystery of masonry be?—The answer imports, that it consists in natural, mathematical, and mechanical

Quest. Where dyd ytt begyne?

Ans. Ytt dyd begynne with the (4) fyrste menne yn the Este, which were before the (5) ffyrste manne of the Weste, and comynge Westlye, ytt thathe broughte herwyth alle Comfortes to the wylde and Comfortlesse.

Quest. Who dyd you brynge ytt Westlye?

Ans. The (6) Venetians, whoo beynge Grate Merchaundes, comed ffyrste ffromme the Este ynn Venetia, ffor the commodytye of Marchaundysynge beithe Este and Weste, bey the redde and *Myddle-londe* Sees.

Quest. Howe chmede ytt yn Engelonde?

Answ. Peter Gower (7) a Grecian, journeyedde

knowledge. Some part of which (as appears by what follows) the masons pretend to have taught the rest of mankind, and some part they still conceal.

(4, 5) *Fyste menne yn the Este, &c.* It should seem by this that *Masons* believe there were men in the *East* before *Adam*, who is called the *ffyrste manne of the Weste;* and that arts and sciences began in the *East.* Some authors of great note for learning have been of the same opinion; and it is certain, that *Europe* and *Africa*, (which in respect to *Asia* may be called western countries) were wild and savage, long after arts and politeness of manners were in great perfection in *China* and the *Indies.*

(6) *The Venetians*, &c. In the times of monkish ignorance 'tis no wonder that the *Phoenicians* should be mistaken for the *Venetians.* Or, perhaps, if the people were not taken one for the other, similitude of sound might deceive the clerk who first took down the examination. The *Phoenicians* were the greatest voyagers among the ancients, and were in *Europe* thought to be the inventors of letters, which perhaps they brought from the *East* with other arts.

ffor *kunnynge* yn Egypte, and yn Syria, and yn everyche Londe *whereas* the Venetians hadde plauntedde Maconrye, *Wynnynge* entrance yn al Lodges of Maconnes, he lerned muche, and retournedde, and *woned* yn Grecia Magna (8) *wachsynge*, and becommynge a myghtye (9)

(7) *Peter Gower.* This must be another mistake of the writer, I was puzzled at first to guess who *Peter Gower* should be, the name being perfectly *English*; or how a *Greek* should come by such a name; but as soon as I thought of *Pythagoras*, I could scarce forbear smiling to find a *Philosopher* had undergone a *Metempsochosis* he never dreamt of. We need only consider the *French* pronunciation of his *Name Pythagore*, that is, *Petagore*, to conceive how easy such a mistake might be made by an unlearned clerk. That *Pythagoras* travelled for knowledge into *Egypt*, &c. is known to all the learned, and that he was initiated into several different orders of *Priests* who in those days kept all their learning secret from the vulgar, is as well known. *Pythagoras* also made every *Geometrical* theorem a secret, and admitted only such to the knowledge of them, as had first undergone a five years silence. He is supposed to be the inventor of the XLVII of the first book of *Euclid*, for which, in the joy of his heart, 'tis said he sacrificed a Hecatomb. He also knew the true system of the world lately revived by *Copernicus*; and was certainly a most wonderful man. See his life by *Dion Hal.*

(8) *Grecia Magna.* A part of *Italy*, formerly so called, in which the *Greeks* had settled a large colony.

(9) *Wyseacre.* This word at present signifies simpleton, but formerly had a quite contrary meaning. *Weisagor* in the old *Saxon*, is *Philosopher*, wiseman, or wizard.

Wyseacre, and gratelyche renowed, and her he framed a grate Lodge at Groton (10) and maked many Maconnes, some whereoffe dyd journeye yn Fraunce, and maked manye Maconnes, wherefromme, yn Procese of Tyme, the Arte, passed yn Englonde.

Quest. Dothe Maconnes descouer here Artes unto Odhers?

Answ. Peter Gower whenne he journedde to lernne, was ffyrste (11) made, and anonne techedde; evenne soe shulde all odhers be yn recht. Natheless (12) Maconnes hauethe *alweys* yn everyche Tyme from Tyme to Tyme communycatedde to Mannkynde soche of *her* Secrettes as generallyche myghte be usefulle; they haueth keped backe soche *ullein* as shulde be harmefulle yff they commed yn euylle Haundes, *oder* soche as ne myghte be *holpynge* wythouten the Techynges to be joynedde herwythe in the Lodge, oder soche as do bynde the *Freres* more strongelyche togedert bey the Proffytte, and commodytye comynge to the *Confrerie* herfromme.

(10) *Groton.* *Groton* is the name of a place in *England.* The place here meant is *Crotona* a city of *Grecia Magna*, which in the time of *Pythagoras* was very populous.

(11) *Fyrste made.* The word *made* I suppose has a particular meaning among the *Masons*, perhaps it signifies, initiated.

(12) *Maconnes haueth communnycatedde, &c.*— This *Paragraph* hath something remarkable in it. It contains a justification of the secrecy so much boasted of by *Masons*, and so much blamed by others; asserting that they have in all ages discovered such things as might be useful, and that they conceal such only as would be hurtful either to the world or themselves. What these secrets are, we see afterwards.

Quest. Whattes Artes haueth the Maconnes techedde Mankynde?

Ans. The Arts (13) AGRICULTURA, ARCHITECTURA, ASTRONOMIA, GEOMETRIA, NUMERES, MUSICA, POESIE, KYMISTRYE, GOVERNMENTE, and RELYGYONE.

Quest. How commethe Maconnes more teachers than odher Menne?

Ans. They *hemselfe* haueth allein the (14) Arte of fyndinge neue Artes, whyche Arte the ffyrst Maconnes receaued from Godde; by the whyche Arte they fyndethe whatte Artes *hem plesethe*, and the treu Way of techynge the same. Whatt odher menne doethe ffynde out, ys *onelyche* bey chance, and herfore but lytel I tro.

Quest. Whatt dothe the Maconnes concele, and hyde?

Ans. The concelethe the Arte of ffynding neue Artes, and thatys for here owne Proffytte and (15) *Preise:* they concelethe the Arte of kepynge (16)

(13) *The Arts, Agricultura*, &c. It seems a bold pretence, this, of the *Masons*, that they have taught mankind all these arts. They have their own authority for it; and I know not how we shall disprove them. But what appears most odd is, that they reckon religion among the arts.

(14) *Arte of ffynding neue Artes.* The art of inventing arts, must certainly be a most useful art. My *Lord Bacon's Novum Organum*, is an attempt towards somewhat of the same kind. But I much doubt, that if ever the *Masons* had it, they have now lost it; since so few new arts have been lately invented, and so many are wanted. The *idea* I have of such an art is, that it must be something proper to be applied in all the sciences generally, as *Algebra* is in numbers, by the help of which new rules of arithmetic are and may be found.

Secrettes, that soe the Worlde mayeth nothinge concele from them. Thay concelethe the Art of *Wunderwerckinge*, and of *fore sayinge thynges to comme*, thatt so thay same Artes may not be usedde of the wyckedde to an euylle Ende; thay also concelethe the (17) Arte of chaunges, the *Wey* of Wynnaynge the Facultye (18) of *Abrac*, the Skylle of becommynge gude and parfyghte wythouten the Holypnges of Fere, and Hope; and the Universelle [19] Longage of Maconnes.

(15) *Preise.* It seems the *Masons* have a great regard to the reputation as well as the profit of their order; since they make it one reason for not divulging an art in common, that it may do honour to the professors of it. I think in this particular they shew too much regard for their own society, and too little for the rest of *Mankind.*

(16) *Arte of kepynge Secrettes.* What kind of art this is, I can by no means imagine. But certainly such an art the *Masons* must have; for though as some people suppose, they should have no secret at all; even that must be a secret which being discovered would expose them to the highest ridicule; and therefore it requires the utmost caution to conceal it.

(17) *Arte of Chaunges.* I know not what this means, unless it be the transmutation of metals.

[18] *Facultye of Abrac.* Here I am utterly in the dark.

[19] *Universelle Longage of Maconnes.* An universal language has been much desired by the learned of many ages. 'Tis a thing rather to be wished than hoped for. But it seems the *Masons* pretend to have such a thing among them. If it be true, I guess it must be something like the language of the *Pantomines* among the ancient *Romans*, who are said to be able, by signs only, to express and deliver

Quest. Wyll he teche me thay same Artes?

Ans. Ye shall be techedde yff ye be werthye, and able to lerne.

any oration intelligibly to men of all nations and languages. A man who has all these arts and advantages, is certainly to be envied: but we are told, that this is not the case with all *Masons*; for tho' these arts are among them, and all have a right and an opportunity to know them, yet some want capacity, and others industry to acquire them.* However of all their arts and secrets, that which I most desire to know is, *The Skylle of becommyng gude and parfyght*; and I wish it were communicated to all mankind, since there is nothing more true than the beautiful sentence contained in the last answer, "that the better men are, the more they love one another." Virtue having in itself something so amiable as to charm the hearts of all that behold it.

I know not what effect the sight of this old paper may have upon your *lordship*; but for my own part I cannot deny, that it has so much raised my curiosity, as to induce me to enter myself into the fraternity; which I am determined to do, if I may be admitted, the next time I go to London, and that will be shortly.

I am,
My Lord,
Your Lordship's most obedient,
And most humble Servant,
JOHN LOCKE.

* *In the Queries relative to Ancient and Modern Masonry, page* 31, *the author of* Ahiman Rezon *has said, that he could convey his mind to an Ancient Mason in the presence of a Modern Mason, without the latter knowing whether either of them were Masons. He now positively asserts that he is able (with*

Quest. Dothe alle Maconnes *kunne* more then odher Menne?

Ans. Not so. Thay onlyche haueth *recht*, and *Occasyonne* more than odher Menne to kunne, butt many doeth fale yn Capacity, and manye more doth want Industry, that ys *Pernecessarye* for the gaynynge all *Kunninge*.

Quest. Are Maconnes gudder Menne then odhers?

Ans. Some Maconnes are nott so Vertuous as some odher Menn; but yn the moste Parte, thay be more gude then thay woulde be yf thay war not Maconnes.

Quest. Doth Maconnes love eidther odher myghtyly as beeth sayde?

Ans. Yea verylyche, and yt may not odherwyse be: For gude Menne, and true, kennynge eidher odher to be soche, doeth always love the more as thay be more Gude.

HERE ENDETHE THE QUESTYONNES & AWNSWERES.

a few Masonical implements, i. e. *two squares and a common gavil or hammer) to convey any word or sentence of his own, or the immediate dictations of a stranger, to skilful or intelligent Free-masons of the ancient order, without speaking, writing or noise. And that to any distance where the parties can see each other and at the same time be able to distinguish squares from circles. But as Mr. Locke observed this is not the case with all Masons (Note, there were no Modern Masons in his time) few of them are acquainted with this secret. The writer of this note has known it upwards of* 30 *years and never taught it to more than six persons, of which number our R.W. and very worthy Deputy Grand Master, William Dickey, Esq. is one, and Brother Shotwell, the publisher of this book, another.* DERMOTT.

A GLOSSARY

TO EXPLAIN THE WORDS IN ITALIC CHARACTERS AS IN THE FOREGOING.

Allein, only
Alweys, always
Beithe, both
Commodytye, conveniency
Confrerie, fraternity
Faconnynge, forming
Foresayinge, prophecying
Freres, brethren
Headly, chiefly
Hem plesethe, they please
Hemselfe, themselves
Her, there, their
Hereynne, therein
Herwyth, with it
Holpynge, beneficial
Kunne, know
Kunnynge, knowledge
Make Gudde, are beneficial
Metynges, measures
Mote, may
Myddelonde, mediterranean
Myghte, power
Occasyonne, opportunity
Oder, or
Onelyche, only
Pernecessarye, absolutely necessary
Preise, honour
Recht, right
Reckenynges, numbers
Sonderlyche, particularly
Skylle, knowledge
Wacksynge, growing
Werck, operation
Wey, way
Whereas, where
Woned, dwelt
Wunderwerckyne, working miracles
Wylde, savage
Wynnynge, gaining
Wyseacre, learned
Ynn, into

ON THE

SEVEN LIBERAL ARTS & SCIENCES.

THE Grammar Rules instruct the tongue and pen,
Rhetoric teaches eloquence to men;
By Logic we are taught to reason well,
Musick has charms beyond our power to tell;
The use of Numbers numberless we find,
Geometry give measure to mankind,
The Heav'nly System elevates the mind.
All those, and many secrets more,
The Masons taught in days of yore.

EXTRACT OF THE RESOLUTIONS

OF THE

Grand Lodges of England, Ireland, and Scotland,

AS UNDER:

Grand Lodge of the most ancient and honourable Fraternity of Free and Accepted Masons, held at the Half-Moon Tavern, Cheapside, London, Sept. 2, 1772.

The most noble Prince John Duke of Atholl, grand master.

Laurence Dermott, esq. deputy grand master, in the chair.

HEARD a letter from brother Thomas Corker, deputy grand Secretary of Ireland, to Lau. Dermott, esq. D. G. M. of this grand lodge, setting forth the state of the craft, &c. in that kingdom, and having taken the same into consideration.

Resolved, "It is the opinion of this grand lodge, "that a brotherly connexion and correspondence "with the right worshipful grand lodge of Ire- "land, has been and will always be, found pro- "ductive of honour and advantage to the craft in "both kingdoms."

Ordered, "That the grand Secretary shall transmit "the names of the officers of this grand lodge to "the Secretary of the grand lodge of Ireland "yearly, or as often as any new choice is made, "together with such informations as may tend "to the honour and interest of the ancient craft: "And that all such information, or correspon- "dence, shall be conveyed in the most respectful "terms, such as may suit the honour and dignity "of both grand lodges."

Ordered, "That no mason who has been made un-

" der the sanction of the grand lodge of Ireland,
" shall be admitted a member, nor partake of the
" general charity, without having first produced
" a certificate of his good behaviour, from the
" Secretary of the grand lodge of Ireland; but
" upon producing such certificate, he shall re-
" ceive all the honours due to a faithful brother
" of the same houshould with us."

The deputy grand master proposed, that a correspondence should be opened by this grand lodge with the grand lodge of Scotland, when they unanimously came to the same resolutions as set forth for the grand lodge of Ireland.

Grand Lodge of the most ancient and honourable Fraternity of Free and Accepted masons, Dublin, Nov. 5, 1772.

The right hon. William Lord Viscount Dunluce, grand master.

Arch. Richardson, esq. deputy grand master, in the chair.

RECEIVED and read the resolutions of the grand lodge of England, transmitted by their grand Secretary, brother William Dickey, and having taken the same into consideration, came to the following resolution:

Resolved, " That this lodge do entirely agree with
" the grand lodge of England, that a brotherly
" connexion and correspondence, between the
" grand lodge of England and the grand lodge of
" Ireland, have been, and will always be, found
" productive of honour and advantage to the craft
" in both kingdoms."

Ordered, " That the grand Secretary shall continue
" to transmit, from time to time, the particular
" occurrences of this grand lodge to the grand

" Secretary of England; and that hereafter no
" English mason shall be considered worthy of
" their charity, without producing a certificate
" from the grand lodge of England; and that
" we shall always consider such brethren as may
" be recommended to us from the grand lodge of
" England, equally objects of our attention with
" those of the Fraternity in Ireland:—Nor can
" the grand lodge of Ireland omit this opportuni-
" ty of testifying their high sense of the honour
" they have received in this invitation of a mu-
" tual and friendly intercourse, which they shall
" study to preserve and strengthen by every act
" of good offices and brotherly love."

By Order,

FIELDING OULD jun. Grand Secretary.

To the most noble Prince John
Duke of Atholl, grand master
of England.

Grand Lodge of the most ancient and honourable Fraternity of Free and Accepted masons in Scotland, held in the city of Edinburgh, Nov. 30, 1772.

The right honourable and most worshipful Patrick Earl of Dumfreys, grand master.

The right honourable and most worshipful George Earl of Dalhousie, late grand master, in the chair.

IT was reported to the brethren, that the grand lodge of England, according to the old institutions, had, on the 2d of September last, past a resolution and order relative to a constant correspondence betwixt them and the grand lodge of Scotland, a copy of which had been lately transmitted by their Sec-

retary, along with a letter, containing the names of their officers, to the Secretary of this grand lodge.

The resolution and letter being read, the grand lodge were of opinion, that the brotherly intercourse and correspondence, which the right worshipful the grand lodge of England were desirous to establish, would be serviceable to both grand lodges, and productive of honour and advantage to the fraternity in general, and to promote this beneficial purpose:

Ordered, "That the grand Secretary do transmit to "the Secretary of the grand lodge of England, "the names of the officers of the grand lodge of "Scotland, elected this day; and shall hence- "forth transmit the names of the grand officers "yearly, or as often as any new change is made, "and shall lay such letters, orders, informations, "as he may, from time to time, receive from the "grand lodge of England, before this grand "lodge, their quarterly communications, or "standing committee: And also shall transmit "such informations as may tend to the honour "and advantage of the craft, according as he shall "be by them directed; and that he assures the "right worshipful grand lodge of England, in the "most respectful manner, the desire the grand "lodge of Scotland have to cultivate a connexion "with them by a regular correspondence for the "interest of the ancient craft, suitable to the ho- "nour and dignity of both grand lodges."

Ordered, "That no mason, made under the sanction "of the grand lodge of England, according to the "old institution, shall be admitted a member of "the grand lodge of Scotland, nor partake of the "general charity, without having first produced a "certificate of his good behaviour, from the Sec- "retary of the grand lodge of England; but upon "producing such certificate, he shall receive all

" the honours and bounty due to a faithful brother
" of the same household with us."

By Order of the grand lodge of Scotland,

ALEX. M'DOUGALL,
Grand Secretary.

To the right worshipful the
Grand Lodge of England.

AHIMAN REZON.

BEFORE we enter into the cause or motive of the first institution of free-masonry, it is necessary in some measure to shew the excellency of secrecy, and with what great care it is to be kept.

One of the principal parts that makes a man be deemed wise, is his intelligent strength and ability to cover and conceal such honest secrets as are committed to him, as well as his own serious affairs. And whoever will peruse sacred and profane history, shall find a great number of virtuous attempts in peace and war, that never reached their designed ends, through defect of secret concealment; and yet, besides such unhappy prevention, infinite evils have thereby ensued. But before all other examples, let us consider that which excels all the rest, derived ever from God himself. Who so especially preserves his own secrets to himself, never letting any man know what would happen on the morrow; nor could the wise men in ages past, divine what should befal us in this age. Whereby we may readily discern that God himself is well pleased with secrecy. And altho' (for man's good) the Lord has been pleased to reveal some things, yet it is impossible at any time to change or alter his determination, in regard whereof the reverend wise men of ancient times, evermore affected to perform their intentions secretly.

We read that *Cato* the Censor often said to his friends, that of three things he had good reason to repent, if ever he neglected the true performance of them: The first, if he divulged any secret; the second, if he adventured on the water when he might stay on dry land; and thirdly, if he should let any day neglectedly escape him without doing

some good action. The latter two are well worthy of observation; but the first concerns our present undertaking. *Alexander* having received divers letters of great importance from his mother; after he had read them, in the presence of none but his dear friend *Ephestion* and himself, he drew forth his signet which sealed his most private letters, and without speaking, set it upon *Ephestion*'s lips, intimating thereby, that he in whose bosom a man buries his secrets, should have his lips locked up from revealing them.

Among the rest it may not be disagreeable to the reader to peruse the following story, as told by *Aulus Gellius* in his *Attic Nights*, and by *Macrobius* in his *Saturnals*.

The senators of *Rome*, at their usual sitting in the senate-house, had constituted a custom among themselves, that each brother senator who had a son, should be admitted with his father to abide in the senate-house during their sitting, or depart if occasion required; nor was this favour general, but extended only to noblemen's sons, who were tutor'd in such a manner as enabled them to become wise governors, capable of keeping their own secrets. About this time it happened that the senators sat in consultation of a very important cause, so that they stayed much longer than usual, and the conclusion referred to the following day, with express charge of secrecy in the mean time. Among the other noblemen's sons who had been at this weigthy business, was that faithful youth the son of the grave *Papirus*, whose family was one of the most noble and illustrious in all *Rome*.

The young lad being come home, his mother (as most of the fair sex are highly affected with novelty) intreated him to tell her what strange case had been that day debated in the senate, that had power to detain them so long beyond their usual hours: The *virtuous* and noble youth courteously told her that

it was a business not in his power to reveal, he being in a solemn manner commanded to silence: Upon hearing this answer, her desires became more earnest in stricter enquries into the case, and nothing but intelligence thereof could any way content her: So that first by fair speeches and intreaties, with liberal promises, she endeavoured to break open this poor little casket of secrecy: But finding these efforts in vain, she made use of violent threats, and stripes thinking, that force might compel, where lenity could not.

The admired noble spirit finding a mother's threats to be very harsh, but her stripes more bitter than any thing beside; comparing his love to her as his mother, with the duty he owed to his father; the one might, but the other impulsive, he lays her and her fond conceit in one scale; his father, his own honour, and solemn injunctions to secrecy, in the other scale; and finding her intrinsic weight, as being his mother, but lighter than wind being thus gone out of herself; whetting his tender wit upon the sandy stone of her edging importunity, to appease her, and preserve his own honour by remaining faithful, he thus resolved her:

Madam, and dear mother, you may well blame the senate for their long sitting, at least for calling in question a case so impertinent; for except the wives of the senators be admitted to consult thereon, there can be no hope of a conclusion: I speak this but out of my young apprehension, for I know their gravity may easily confound me; and yet, whether nature or duty so instruct me, I cannot tell: But to them it seems necessary, for the increase of people, and for the public good, that every senator should be allowed two wives; or otherwise, their wives two husbands: I shall hardly under one roof call two men by the name

of father; I had rather call two women by the name of mother. This is the question, mother; and to-morrow it must have determination.

The mother hearing this, and his seeming unwilling to reveal it, took it for infallible truth: Her blood quickly fired, and rage ensued. I need not put the reader in mind that such sudden heats seldom admit of consideration; but on the contrary, hurry the senses and faculties further to rashness, and other follies; by which they are rendered incapable of doing themselves such good actions, or service, as their case often require: So without requiring any other counsel, she immediately sent to the other ladies and matrons of *Rome*, to acquaint them with this weighty affair, wherein the peace and welfare of their whole lives was so nearly concerned. This melancholy news blew up such a brain-sick passion, that the ladies immediately assembled; and though, some say, that a parliament of women are very seldom governed by one speaker, yet this affair being so urgent, the haste as pertinent, and the case on their behalf, merely indulgent, the revealing woman must prolocute for herself and the rest. And the next morning such a din was at the senate door, for admission to sit with their husbands in this wonderous consultation, as if all *Rome* had been in an uproar. Their minds must not be known before they have audience; which (though against all order) being granted, such an oration was made by the woman speaker, with request that women might have two husbands rather than men two wives, who could scarcely content one, &c. Upon the riddle's solution, the noble youth was highly commended for his fidelity, and the ladies greatly confounded, and departed very likely with blushing cheeks. Nevertheless, to avoid the like inconveniency for the future, it was deter-

mined that thence forward they should bring their sons no more into the senate; only young *Papirus*, who was freely accepted, and his secrecy and discreet policy not only applauded, but himself with titles of honour dignified and rewarded.

Nor should we forget the faithful *Anaxarchus* as related by *Pliny*, in his seventh book and twenty-third chapter, who was taken in order to force his secrets from him, bit his tongue in the midst between his teeth, and afterwards threw it in the tyrants face.

The *Athenians* had a statue of brass, which they bowed to; the figure was made without a tongue, to declare secrecy thereby.

Likewise the *Egyptians* worshiped *Harpocrates*, the god of silence; for which reason he is always pictured holding his finger on his mouth.

The *Romans* had a goddess of silence named *Angerona*, which was pictured like *Harpocrates*, holding her finger on her mouth, in token of secrecy. Hence the Latin sentence *linguam digito compesce.*

The servants of *Plancus* are much commended, because no torment could make them confess the secret which their master intrusted them with.

Likewise the servant of *Cato* the orator was cruelly tormented, but nothing could make him reveal the secrets of his master.

Quintius Curtius tells us, that the *Persians* held it as an inviolable law to punish most grievously and much more than any other trespass him that discovered any secret; for confirmation thereof, he says, that king *Darius*, being vanquished by *Alexander*, had made his escape so far as to hide himself where he thought he might rest secure; no tortures whatsoever, or liberal promises of recompence, could prevail with the faithful brethren that knew it, or compell them to disclose it to any

person: And furthermore says, that no man ought to commit any matter of consequence to him that cannot truly keep a secret.

Lycurgus, among his continual laws, would have every man keep secret whatsoever was done or said: For this reason the *Athenians* were wont when they met at any feast, that the most ancient among them should shew every brother the door whereat they entered, saying, take heed that not so much as one word pass out from hence, of whatsoever shall here be acted or spoken.

The first thing that *Pythagoras* taught his scholars was to be silent, therefore for a certain time, he kept them without speaking, to the end that they might the better learn to preserve the valuable secrets he had to communicate to them, and never to speak but when time required, expressing thereby that secrecy was the rarest virtue: *Would to God that the masters of our present lodges would put the same in practice!*

Aristotle was demanded what thing appeared most difficult to him; he answered, to be secret and silent.

To this purpose St. *Ambrose*, in his offices, placed among the principal foundations of virtue, the patient gift of silence.

The wise king *Solomon* says in his proverbs, that a king ought not to drink wine, because drunkenness is an enemy to secrecy; and in his opinion, he is not worthy to reign that cannot keep his own secrets; he furthermore says, that he which discovers secrets is a traitor, and he that conceals them is a faithful brother: He likewise says, that he that refraineth his tongue is wise: And again, he that keeps his tongue, keeps his soul. To these I shall add the words of another wise man, Ecclesiasticus, chap. xxvii, to the 22d verse. "Whosoever discovereth secrets looseth his credit,

and shall never find a friend to his mind. Love thy friend, and be faithful unto him: But if thou bewrayest his secrets, follow no more after him: For as a man hath destroyed his enemy, so hast thou lost the love of thy neighbour. As one that letteth a bird go out of his hand, so hast thou let thy neighbour go, and shalt not get him again. Follow after him no more, for he is too far off: He is as a roe escaped out of the snare. As for a wound it may be bound up, and after reviling there may be reconcilement, but he that bewrayeth secrets is without hope."—I could mention many other circumstances of the excellency of secrecy; and I dare venture to say that the greatest honour, justice, truth, and fidelity, has been always found amongst those who could keep their own and others secrets; and this is most nobly set forth by *Horace*, who says:

The man resolv'd and steady to his trust,
Inflexible to ill, and obstinately just;
May the rude rabble's insolence despise,
Their senseless clamours and tumultuous cries;
The tyrant's fierceness he beguiles,
And the stern brow and the harsh voice defies,
And with superior greatness smiles:
Not the rough whirlwind, that deforms
Adria's black gulph, and vexes it with storms;
The stubborn virtue of his soul can move:
Not the red arm of angry *Jove*,
That flings the thunder from the sky,
And gives it rage to roar and strength to fly.

Should the whole frame of nature round him break.
In ruin and confusion hurl'd;
He unconcern'd would hear the mighty crack;
And stand secure amidst a falling world.

Therefore I am of opinion, that if secrecy and silence be duly considered, they will be found most necessary to qualify a man for any business of importance: If this be granted, I am confident

that no man will dare to dispute that free-masons are superior to all other men, in concealing their secrets, from times immemorial: which the power of gold, that often has betrayed kings and princes, and sometimes overturned whole empires, nor the most cruel punishments could never extort that secret even, from the weakest member of the whole fraternity.

Therefore I humbly presume it will of consequence be granted, that the welfare and good of mankind was the cause or motive of so grand an institution as free-masonry no art yet ever being so extensively useful, which not only tends to protect its members from external injuries, but to polish the rusty dispositions of iniquitous minds, and also to detain them within the pleasant bounds of true religion, morality and virtue; for such are the precepts of this royal art, that if those who have the honour of being members thereof would but live according to the true principles of the ancient craft, every man that is endowed with the least spark of honour or honesty, must of course approve their actions, and consequently endeavour to follow their steps. And although very few or none of the brethren arrive to the sublimity and beautiful contrivance of *Hiram Abif*, yet the very enemies of Free-Masonry must own, that it is the most renowned society that ever was, is now, or perhaps ever will be upon earth. The following true description of the royal art, will clearly shew its great use to mankind.

HAIL mighty art! gracious gift of heaven,
To aid mankind, by our creator given:
It was you alone that gave the ark its form,
Which sav'd the faithful from impending storm;
When sinful Cowans were grov'ling in the tide,
The Mason's ark triumphantly did ride,
O'er mighty waves, nor car'd they where it steer'd,
'Till floods abated and dry land appear'd:
On Ararat's mount, after the dreadful storm,
There stood their ark and open'd lodge in form;

There the good mason, of his own accord,
An altar built to serve the heavenly lord;
Returned thanks with off'ring sacrifice,
Which pleased *Jove:* and to himself he cries,
For sake of man I'll curse the ground no more,
Nor smite the living as I've done before:
While earth remain this blessing I'll bestow,
A proper time when you your seed may sow;
The harvest-time to bless the lab'ring swain,
With fruitful crops for all his care and pain;
Nights, days and seasons shall surround this ball,
Nor shall they cease until the end of all:
And to confirm my promise unto thee,
Amidst the clouds my bow a witness be:
An heav'nly arch shews how God sav'd the lives
Of masons four, likewise their happy wives.
Such the blessings of each time and season,
God has promis'd to that master-mason;
By which we see that mighty things were done
By this great art, since first the world began.
What mortal living, whether far or near,
Around the globe within the heav'nly sphere,
Can name one art so much by God approv'd,
As masonry in *David* whom he lov'd:
Witness *Moriah*, where god appear'd to man,
And gave the prince the holy temple's plan;
Which charge *Solomon* after did fulfill,
By aid of *Tyre* and *Hiram's* mighty skill.
This is the art that did the world excel,
And pleas'd the Lord of Host to come and dwell,
Amongst the men, who did the temple frame,
To worship God and keep his sacred name.
By Mason's art aspiring domes appear,
Where God is worship'd still in truth and fear;
By Mason's art the greedy miser's breast,
(Tho' iron-bound, much closer than his chest)
Compassion feels, values not his store,
And freely gives what he ne'er thought before;
By Mason's art the busy tongue doth fall,
Before the throne, when awful silence call;
By Mason's art the wings of loose desire,
Are clipt short, prevents their soaring higher;
The vicious mind the ancient craft restrain,
From immodest bents, unlawful and profane;
By Mason's art the puny foppish ass,
(Mankind's disgrace, and sport of ev'ry lass)
Soon quits his folly, and more wiser grown,
Looks on himself as one before unknown;

By Masons art the proud ensigns of state,
(Ambition's nurs'ry, and her lofty seat)
Are deemed vain and useless toys,
Free-Masons prize more solid joys.

But methinks I hear some of my readers say, surely if Free-Masonry be such as it is here represented, the brotherhood most certainly are the happiest men living; and yet, on the contrary, we often meet some very miserable, and others very great knaves, and a number of ignorant, illiterate stupid fools of the society, or at least would endeavor to make the world believe so. This has been duly considered and answered, in the insructions for such as would become Free-Masons. In the mean time I am well assured, that none but strangers to the craft, and ungenerous enemies to good society, will doubt the veracity of what is here inserted concerning Free-Masonry. And for further satisfaction to my female readers, and such of the male sex as have not the honour of being initiated into the mystery, I here beg leave to treat of the principles of the craft, so far as comes within the limitation of my pen, which I hope will meet with a just admiration, because they are founded upon religion, morality, brotherly love, and good fellowship.

A Mason is obliged by his tenure to believe firmly in the true worship of the eternal God, as well as in all those sacred records which the dignitaries and fathers of the church have compiled and published for the use of all good men; so that no one who rightly understands the art, can possibly tread in the irreligious paths of the unhappy libertine, or be induced to follow the arrogant professors of atheism or deism; neither is he to be stained with the gross errors of blind superstition, but may have the liberty of embracing what faith he shall think proper, provided at

all times he pays a due reverence to his creator, and by the world deals with honour and honesty, ever making that golden precept, the standard-rule of his actions, which engages, to do unto all men as he would they should do unto him: For the craft, instead of entering into idle and unnecessary disputes concerning the different opinions and persuasions of men, admits into the fraternity all that are good and true; whereby it hath brought about the means of reconciliation amongst persons, who, without that assistance, would have remained at perpetual variance.

A Mason is a lover of quiet; is always subject to the civil powers, provided they do not infringe upon the limitted bounds of religion and reason: and it was never yet known, that a real craftsman was concerned in any dark plot, designs, or contrivances against the state, because the welfare of the nation is his peculiar care, so that from the highest to the lowest step of magistracy, due regard and deference is paid by him.

But as Masonry hath at several times felt the injurious effects of war, bloodshed and devastation, it was a stronger engagement to the Craftsmen to act agreeable to the rules of peace and loyalty; the many proofs of which behaviour hath occasioned the ancient kings and powers to protect and defend them. But if a brother should be so far unhappy as to rebel against the state, he would meet with no countenance from his fellows; nor would they keep any private converse with him, whereby the government might have cause to be jealous, or take the least umbrage.

A Mason, in regard to himself, is carefully to avoid all manner of intemperance or excess, which might obstruct him in the performance of the necessary duties of his laudable profession, or lead him into any crimes which would reflect dishonour upon the ancient fraternity.

He is to treat his inferiors as he would have his superiors deal with him, wisely considering that the original of mankind is the same; and though masonry divests no man of his honour, yet does the craft admit that strictly to pursue the paths of virtue, whereby a clear conscience may be preserved, is the only method to make any man noble.

A Mason is to be so far benevolent, as never to shut his ear unkindly to the complaints of wretched poverty; but when a brother is oppressed by want, he is in a peculiar manner to listen to his sufferings with attention; in consequence of which pity must flow from his breast, and relieve without prejudice according to his capacity.

A Mason is to pay due obedience to the authority of his master and presiding officers, and to behave himself meekly amongst his brethren; neither neglecting his usual occupation for the sake of company, in running from one lodge to another; nor quarrel with the ignorant multitude, for their ridiculous aspersions concerning it: but at his leisure hours he is required to study the arts and sciences with a diligent mind, that he may not only perform his duty to his great Creator, but also to his neighbour and himself: for to walk humbly in the sight of God, to do justice, and love mercy, are the certain characteristics of a real free and accepted mason: which qualifications, I humbly hope they will possess to the end of time; and I dare venture to say, that every true brother will join with me in, *Amen.*

The benefits arising from a strict observance of the principles of the craft, are so apparent, that I must believe every good man would be fond to profess and practise the same; because those principles tend to promote the happiness of life, as they are founded on the basis of wisdom and virtue.

In the first place; our privileges and instruc-

tions, when rightly made use of, are not only productive of our welfare on this side of the grave, but even our eternal happiness hereafter.

For the craft is founded on so solid a basis that it will never admit blasphemy, lewdness, swearing, evil-plotting, or controversy; and though they are not all of the same opinion in matters of faith, yet they are ever in one mind in matters of masonry; that is, to labour justly, not to eat any man's bread for nought, but to the utmost of our capacity to love and serve each other, as brethren of the same household ought to do: wisely judging, that it is as great an absurdity in one man to quarrel with another because he will not believe as he does, as it would be in him to be angry because he was not exactly of the same size and countenance, &c.

Therefore to afford succour to the distressed, to divide our bread with the industrious poor, and to put the misguided traveller into his way, are qualifications inherent in the craft and suitable to its dignity, and such as the worthy members of that great body have at all times strove with indefatigable pains to accomplish.

These and such like benefits, arising from a strict observance of the principles of the craft (as numbers of brethren have lately experienced) if duly considered, will be found not only to equal, but to exceed any society in being.

If so, the worthy members of this great and useful society, can never be too careful in the election of members; I mean, a thorough knowledge of the character and circumstance of a candidate that begs to be initiated into the mystery of free-masonry.

Upon this depends the welfare or destruction of the craft; for as regularity, virtue, and concord, are the only ornaments of human nature, (which is often too prone to act in different capacities) so that the happiness of life depends, in a great measure, on our own election, and a prudent choice of those steps.

For human society cannot subsist without concord, and the maintenance of mutual good offices; for, like the working of an arch of stone, it would fall to the ground provided one piece did not properly support another.

In former times every man (at his request) was not admitted into the craft, (tho' perhaps of a good and moral reputation) nor allowed to share the benefits of our ancient and noble institution, unless he was endued with such skill in masonry, as he might thereby be able to improve the art, either in plan or workmanship; or had such affluence of fortune as should enable him to employ, honour and protect the craftsmen.

I would not be understood by this to mean, that no reputable tradesmen should receive any of our benefits; but on the contrary, am of opinion that they are valuable members of the commonwealth, and often have proved themselves real ornaments to lodges.

Those whom I aim at, are the miserable wretches of low-life, (often introduced by excluded men*)

* That is, men excluded from their lodges for misdemeanors, &c. (who finding themselves deemed unworthy of so noble a society) still endeavour to make the rest of mankind believe, that they are good and true, and have full power and authority to admit, enter and make free-masons, when and wheresoever they please, &c. These traders, (though but few in number) associate together, and for any mean consideration admit any person to what little they know of the craft. Little I say, for I honestly assure my readers, that no man who rightly understands the craft, can be so blind as to trample over its ancient landmarks; therefore all victuallers, &c. ought to be very cautious of entertaining such, from whom neither benefit nor credit can be expected. *See New Regulation*, VIII.

some of whom can neither read nor write; and when [by the assistance of masonry] they are admitted into the company of their betters, they too often act beyond their capacities; and under pretence of searching for knowledge, they fall into scenes of gluttony or drunkenness, and thereby neglect their necessary occupation and injure their poor families, who imagine they have a just cause to pour out all their exclamations and invectives against the whole body of free-masons, without considering or knowing that our constitutions and principles are quite opposite to such base proceedings.

The next thing to be considered is the choice of officers to rule and govern the lodge, according to the ancient and wholesome laws of our constitution; and this is a matter of great concern, for the officers of a lodge are not only bound to advance and promote the welfare of their own particular lodge, but also whatever may tend to the good of the fraternity in general.

Therefore no man ought to be nominated or put in such election, but such as by his known skill and merit, is deemed worthy of performance, *viz.* he must be well acquainted with all the private and public rules and orders of the craft; he ought to be strictly honest, humane of nature, patient in injuries, modest in conversation, grave in counsel and advice, and (above all) constant in amity and faithful in secrecy.*

Such candidates well deserve to be chosen the rulers and governors of their respective lodges, to whom the members are to be courteous and obedient, and from whom they may learn to despise the

* A man may possess all these good qualifications, and yet (if in low circumstances) be incapable of filling his office with credit to the lodge or himself: and this I recommend as a matter well worth the consideration of all the constituents.

over-covetous, impatient, contentious, presumptuous, arrogant and conceited prattlers, the bane of human society.

Here I cannot forbear saying, that I have known men whose intentions were very honest, and without any evil design commit great errors, and sometimes been the destruction of good lodges; and this occasioned by their brethren hurrying them indiscreetly into offices, wherein their slender knowledge of masonry rendered them incapable of executing the business committed to their charge, to the great detriment of the craft and their own dishonour.

Amongst the qualities and principles of the craft, I have given a hint concerning the behaviour of a mason in the lodge, to which I beg he may add the few following lines, *viz.* he is to pay due respect, and be obedient (in all reasonable matters) to the master and presiding officers: he must not curse, swear, nor offer to lay wagers; nor use any lewd or unbecoming language, in derogation of God's name, and corruption of good manners; nor behave himself ludicrously, nor jestingly, while the lodge is engaged in what is serious and solemn: Neither is he to introduce, support, nor mention any dispute or controversy about religion or politics; nor force any brother to eat, drink, or stay against his inclination; nor do or say any thing that may be offensive, or hinder a free and innocent conversation; least he should break the good harmony, and defeat the laudable designs and purposes of the ancient and honourable fraternity.

And I honestly recommend free-masonry, as the most sovereign medicine to purge out the above, or such other vices; and regular lodges, as the only seminaries where men (in the most pleasant and clearest manner) may hear, understand and learn their duty to God; and also to their neighbours. And this without the multiplicity of spiteful and malicious words, long arguments or fierce debates;

which have been made use of, among mistaken mortals, upwards of a thousand years past: and instead of uniting men in one sacred band (as the servants of God, and brethren of the same household) have divided them in as many different opinions, as there were (not only languages, but even) men at the confusion of *Babel*.

As to the behaviour of the brethren when out of lodge, I hope the short space between each lodge-night will not admit of forgetfulness of the decency and good decorum observed in the lodge, which may serve them as an unerring rule for their behaviour and conduct in all other companies and places; and like the worshipful discreet master of a lodge, rule, govern and instruct their families at home in the fear of God, and love of their neighbours, while they themselves imitate the member's obedience, &c. in paying due respect to their superiors.

These few hints may serve to put the brethren in mind of the duty incumbent on them as free-masons; and like-wise, how to behave themselves in such a manner as may be acceptable to God, agreeable to the principles of the craft, and much to their own honour: But for further satisfaction to my readers in general, I shall here insert the several old charges of free and accepted masons.

THE

OLD CHARGES

OF THE

FREE AND ACCEPTED MASONS.

CHARGE I.

Concerning GOD and RELIGION.

A MASON is obliged by his tenure to observe the moral law as a true *Noachida;** and if he rightly understands the craft, he will never be a stupified atheist, nor an irreligious libertine, nor act against conscience.

In ancient times, the christian masons were charged to comply with the christian usages of each country where they travelled or worked; being found in all nations, even of divers religions.

They are generally charged to adhere to that religion in which all men agree (leaving each brother to his own particular opinion;) that is to be good men and true, men of honour and honesty, by whatever names, religions, or persuasions they may be distinguished; for they all agree in the three great articles of *Noah*, enough to preserve the cement of the lodge.

Thus masonry is the center of their union, and the happy means of conciliating persons that otherwise must have remained at a perpetual distance.

CHARGE II.

Of the Civil Magistrate, supreme and subordinate.

A MASON must be a peaceable subject, never to be concerned in plots against the state, nor disrespect-

* Sons of Noah, the first name of Free-Masons.

ful to inferior magistrates. Of old, kings, princes and states, encouraged the fraternity for their loyalty, whoever flourished most in times of peace; but though a brother is not to be countenanced in his rebellion against the state, yet, if convicted of no other crime, his relation to the lodge remains indefeasible.*

CHARGE III.

Concerning a Lodge.

A LODGE is a place where masons meet to work in; hence the assembly, or organized body of free-masons, is called a lodge; just as the word church is expressive both of the congregation and the place of worship.

Every brother should belong to some particular lodge, and cannot be absent without incurring censure, if not necessarily detained.

The men made masons must be free-born or no bondmen, of mature age, and of good report; hale and sound, not deformed or dismembered, at the time of their making; but no woman, no Eunuch†.

When men of quality, eminence, wealth and learning apply to be made, they are to be respectfully accepted, after due examination; for such often

* That is, he is still a Mason, although the brethren may refuse to associate with him: however, in such case, he forfeits all benefits from the lodge.

† This is still the law of ancient masons, though disregarded by our brethren (I mean our sisters) the modern masons, who some years ago, admitted Signiour Singsong, the Eunuch, T-nd-ci, at one of their lodges, in the Strand, London. And upon a late trial at Westminister, it appeared, that they admitted a woman called Madam D'E—.

prove good lords or founders of work, and will not employ Cowans when true masons can be had; they also make the best officers of lodges, and the best designers, to the honour and strength of the lodge; nay, from among them the fraternity can have a noble Grand Master; but those brethren are equally subject to the charges and regulations, except in what more immediately concerns operative masons.

CHARGE IV.

Of Masters, Wardens, Fellows, and Apprentices.

All preferments among masons, is grounded upon real worth and personal merit only, not upon seniority. No master should take an apprentice that is not the son of honest parents, a perfect youth without maim or defect in his body, and capable of learning the mysteries of the art; that so the lords or founders, may be well served, and the craft not despised; and that when of age and expert, he may become an entered apprentice, or a free-mason of the lowest degree; and upon his improvements, a fellow-craft and a master-mason, capable to undertake the lord's work.

The wardens are chosen from among the master masons, and no brother can be a master of a lodge till he has acted as warden somewhere, except in extraordinary cases, or when a lodge is to be formed, and none such to be had, for then three master masons, tho' never masters nor wardens of lodges before, may be constituted master and wardens of that new lodge.

But no number, without three master-masons, can form a lodge; and none can be the grand master, or a grand warden, who has not acted as the master of a particular lodge.

CHARGE V.

Of the Management of the Craft in working.

All masons should work hard and honestly on working days, that they may live reputably and appear in a decent and becoming manner on holidays; and likewise the working hours appointed by law, or confirmed by custom, shall be observed.

A master-mason only must be the surveyor or master of the work, who shall undertake the lord's work reasonably, shall truly dispend his goods as if they were his own, and shall not give more wages than just, to any fellow or apprentice.

The wardens shall be true both to master and fellows, taking care of all things both within and without the lodge, especially in the master's absence: and their brethren shall obey them.

The master and the masons shall faithfully finish the lord's work, whether task or journey; nor shall they take the work at task, which hath been accustomed to journey.

None shall show envy at a brother's prosperity; nor supplant him, nor put him out of his work, if capable to finish it.

All masons shall meekly receive their wages without murmuring or mutiny, and not desert the master till the lord's work is finished; they must avoid ill language, calling each other brother or fellow with much courtesy, both within and without the lodge; they shall instruct a younger brother to become bright and expert, that the lord's materials may not be spoiled.

But free and accepted masons shall not allow Cowans to work with them, nor shall they be employed by Cowans without an urgent necessity; and even in that case they must not teach Cowans,

but must have a separate communication; no labourer shall be employed in the proper work of free-masons.

CHARGE VI.

Concerning Mason's Behaviour.

1. Behaviour in the lodge before closing.

You must not hold private committees, or separate conversation, without leave from the master; nor talk of any thing impertinent, nor interrupt the master or warden, or any other brother speaking to the chair; nor act ludicrously while the lodge is engaged in what is serious and solemn; but you are to pay due reverence to the master, wardens and fellows, and put them to worship.

Every brother found guilty of a fault, shall stand to the award of the lodge, unless he appeals to the grand lodge, or unless a lord's work is retarded; for then a particular reference may be made.

No private piques, no quarrels about nations, families, religions, or politics, must be brought within the doors of the lodge; for as masons, we are of the oldest catholic religion, before hinted; and of all nations upon the square, level and plumb; like our predecessors in all ages, we are resolved against political disputes, as contrary to the peace and welfare of the lodge.

2. Behaviour after the lodge is closed and brethren not gone.

You may enjoy yourselves with innocent mirth, treating one another according to ability, but avoiding all excess; not forcing a brother to eat or drink beyond his own inclination according to the old regulation of king *Ahasuerus*, nor hinder him from going home when he pleases; for tho' after lodge-hours you are like other men, yet

the blame of your excess may be thrown upon the fraternity, though unjustly.

3. *Behaviour at meeting without strangers, not in a formed lodge.*

You are to salute one another as you have been, or shall be, instructed; freely communicating hints of knowledge, but without disclosing secrets, unless to those that have given long proof of their taciturnity and honour, and without derogating from the respect due to any brother, were he not a mason; for though all brothers and fellows, are upon the level, yet masonry divests no man of the honour that was due to him before he was made a mason, or that shall become his due afterwards; nay, it rather adds to his respect, teaching us to give honour to whom it is due, especially to a noble or eminent brother, whom we should distinguish from all of his rank and station, and serve him readily, according to our ability.

4. *Behaviour in the presence of strangers, not masons.*

You must be cautious in your words, carriage, and motions; so that the most penetrating stranger may not be able to discover what is not proper to be intimated: and the impertinent or ensnaring questions, or ignorant discourse of strangers, must be prudently managed by free-masons.

5. *Behaviour at home, and in your neighbourhood.*

Masons ought to be moral men, as above charged; consequently good husbands, good parents, good sons and good neighbours; not staying too long from home, and avoiding all excess: yet wise men too, for certain reasons known to them.

6. *Behaviour towards a foreign brother, or stranger.*

You are cautiously to examine him, as prudence shall direct you, that you may not be imposed on by a pretender, whom you are to reject with derision, and beware of giving him any hints; but if you discover him to be true and faithful, you are to respect him as a brother, and if in want, you are to relieve him if you can, or else direct him how he may be relieved; you must employ him if you can, or else recommend him to be employed; but you are not charged to do beyond your ability.

7. Behaviour behind a brother's back, as well as before his face.

Free and accepted masons have ever been charged to avoid all manner of slandering and backbiting of true and faithful brethren, or talking disrespectfully of a brother's performance or person, and all malice or unjust resentment; nay, you must not suffer any others to reproach an honest brother, but defend his character as far as is consistent with honour, safety and prudence; tho' no further.

CHARGE VII.

Concerning Law-Suits.

If a brother do you injury, apply first to your own or his lodge, and if you are not satisfied, you may appeal to the grand lodge; but you must never take a legal course, till the cause cannot be otherwise decided; for if the affair is only between masons, and about masonry, law-suits ought to be prevented by the good advice of prudent brethren, who are the best referees of differences.

But if that reference is either impracticable or unsuccesful, and the affair must be brought into the courts of law or equity; yet still you must avoid all wrath, malice and rancour in carrying

on the suit; not saying or doing any thing that may hinder the continuance or renewal of brotherly love and friendship, which is the glory and cement of this ancient fraternity; that we may shew to all the world the benign influence of masonry, as all wise, true and faithful brethren have done from the beginning of time, and will do till architecture shall be dissolved in the general conflagration. Amen! so mote it be!

*** *All these charges you are to observe, and also those that shall be given to you in a way that cannot be written.*

A

SHORT CHARGE

TO A NEW ADMITTED MASON.

BROTHER,

You are now admitted by the unanimous consent of our lodge, a fellow of our most ancient and honourable society; ancient, as having subsisted from time immemorial; and honourable, as tending in every particular, to render a man so who will be but conformadable to its glorious precepts: the greatest monarchs in all ages, as well of *Asia* and *Africa* as of *Europe*, have been encouragers of the royal art; and many of them have presided as *grand masters* over the masons in their respective territories, not thinking it any lessening to their imperial dignities, to level themselves with their brethren in masonry, and to act as they did.

The world's great architect is our supreme master; and the unerring rule he has given us, is

that by which we work; religious disputes are never suffered within the lodge, for as masons we only pursue the universal religion, or the religion of nature; this is the center which unites the most different principles in one sacred band, and brings together those who were the most distant from one another.

There are three general heads of duty which masons ought always to inculcate, *viz.* to GOD, our neighbour, and ourselves; to GOD, in never mentioning his NAME but with that reverential awe which a creature ought to bear to his Creator, and to look upon him always as the *Summum Bonum* which we came into the world to enjoy, and according to that view to regulate all our pursuits: to our neighbours, in acting upon the square, or doing as we would be done by; to ourselves, in avoiding all intemperance and excesses, whereby we may be rendered incapable of following our work, or led into behaviour unbecoming our laudable profession, and always keeping within due bounds and free from all pollution.

In the state, a mason is to behave as a peaceable and dutiful subject, conforming chearfully to the government under which he lives.

He is to pay a due deference to his superiors; and from his inferiors he is rather to receive honour, with some reluctance, than to extort it: he is to be a man of benevolence and charity, not sitting down contented while his fellow creatures (but much more his brethren) are in want, when it is in his power without prejudicing himself or family, to relieve them.

In the lodge he is to behave with all due decorum, least the beauty and harmony thereof should be disturbed or broke: he is to be obedient to the master and the presiding officers, and to apply himself closely to the business of masonry, that he may the

sooner become a proficient therein, both for his own credit, and for that of the lodge.

He is not to neglect his own necessary avocations * for the sake of masonry, nor to involve himself in quarrels with those who through ignorance may speak evil of or ridicule it.

He is to be a lover of the arts and sciences, and is to take all opportunities to improve himself therein.

If he recommends a friend to be made a mason, he must vouch him to be such as he really believes will conform to the aforesaid duties, least by his misconduct at any time, the lodge should pass under some evil imputations.

Nothing can prove more shocking to all faithful masons, then to see any of their brethren profane or break through the sacred rules of their order; and such as can do it, they wish had never been admitted.

THE ANCIENT MANNER OF *CONSTITUTING A LODGE.*

A NEW lodge, for avoiding many irregularities, should be solemnly constituted by the grand-master,

* Here you are to understand that a mason ought not to belong to a number of lodges at one time, nor run from lodge to lodge; or otherwise, after masons or masonry, whereby, his business or family may be neglected; but yet every mason is subject to all the bye-laws of his lodge, which he is strictly and constantly to obey;—for the attendance and dues of one lodge, can never prejudice neither him nor his family.

with his deputy and wardens; or, in the grand-master's absence, the deputy acts for his worship, the senior grand-warden as deputy, the junior grand-warden as the senior, and the present master of a lodge as the junior: or if the deputy is also absent the grand master may depute either of his grand-wardens, who can appoint others to act as grand-wardens, *pro tempore* *.

The lodge being opened, and the candidates or new master and wardens being yet among the fellow-crafts, the grand-master shall ask his deputy if he has examined them, and whether he finds the master well skilled in the noble science and the royal art, and duly instructed in our mysteries, &c. the deputy answering in the affirmative, shall (by the grand-master's order) take the candidate from amongst his fellows, and present him to the grand-master, saying, *right worshipful grand master, the brethren here, desire to be formed into a regular lodge; and I present my worthy brother* A. B. *to be installed, their master, whom I know to be of good morals and great skill, true and trusty, and a lover of the*

* When constitutions are required, where the distance is so great as to render it impossible for the grand officers to attend. In such case, the grand master, or his deputy, issues a written instrument, under his hand and private seal, to some worthy brother who has been properly installed master of a lodge, with full power to congregate, install, and constitute the petitioners.

If the grand master, or deputy, be absent, or through sickness, rendered incapable of acting, the grand wardens, and grand secretary, jointly, may issue a like power under their hands and seal of the grand lodge; providing the grand master has first signed a warrant for holding such new lodge: but the grand wardens must never issue any masonical writings under their private seal or seals.

whole fraternity, wheresoever dispersed over the face of the earth.

Then the grand-master placing the candidate on his left hand, and having asked and obtained the unanimous consent of the brethren, shall say (after some other ceremonies and expressions that cannot be written) *I constitute and form these good brethren into a new regular lodge, and appoint you, brother* A. B. *the master of it, not doubting of your capacity and care to preserve the cement of the lodge, &c.*

Upon this the deputy, or some other brother for him, shall rehearse the charge of a master: and the grand-master shall ask the candidate, saying, *Do you submit to these charges as masters have done in all ages?* and the new master signifying his cordial submission thereto, the grand-master shall by certain significant ceremonies and ancient usages, install him and present him with his warrant, the book of constitutions, the lodge-book, and the instruments of his office, one after another; and after each of them the grand-master, his deputy, or some brother for him, shall rehearse the short and pithy charge that is suitable to the thing present.

Next, the members of this new lodge, bowing altogether to the grand-master, shall return his worship their thanks according to the custom of masters, and shall immediately do homage to their new master; and (as faithful craftsmen) signify their promise of subjection and obedience to him by usual congratulations.

The deputy and grand-wardens, and any other brethren that are not members of this new lodge, shall next congratulate the new master, and he shall return his becoming acknowledgments as master-masons, first to the grand-master and officers, and to the rest in their order.

Then the grand-master orders the new master to enter immediately upon the exercise of his office, and

calling forth his senior-warden, a fellow-craft * master-mason, presents him to the grand-master for his worship's approbation, and to the new lodge for their consent; upon which the senior or junior grand-warden, or some brother for him, shall rehearse the charge of a warden, &c. of a private lodge; and he, signifying his cordial submission thereto, the new master shall present him singly with the several instruments of his office, and, in ancient manner and due form, install him in his proper place †.

In like manner the new master shall call forth his junior warden, who shall be a master-mason, and presented as above, to the junior grand-warden, or some other brother in his stead, and shall in the above manner be installed in his proper place; and the brethren of this new lodge shall signify their obedience to these new wardens, by the usual congratulations due to wardens.

The grand-master then gives all the brethren joy of their master and wardens, &c. and recommends harmony, &c. hoping their only contention, will be a laudable emulation in cultivating the royal art, and the social virtues.

Then the grand-secretary, or some brother for him, by the grand-master's order, in the name of the grand-lodge, declares and proclaims this new lodge duly constituted No. , &c.

Upon which all the new lodge together after the

* They were called fellow-crafts, because the masons of old times, never gave any man the title of master-mason, until he had first passed the chair.

† The grand-wardens generally install the wardens at new constitutions; as being best qualified for transacting such business.

custom of masters, return their hearty and sincere thanks for the honor of this constitution.

The grand-master also orders the grand-secretary to register this new lodge in the grand lodge-book, and to notify the same to the other particular lodges; and, after some other ancient customs and demonstrations of joy and satisfaction, he orders the senior grand-warden to close the lodge.

A Prayer said at the opening of the Lodge, or making a new Brother, &c. used by Jewish Free-Masons.

O LORD, excellent art thou in thy truth, and there is nothing great in comparison to thee; for thine is the praise, from all the works of thy hands, for evermore.

Enlighten us, we beseech thee, in the true knowledge of masonry: by the sorrows of *Adam*, thy first made man; by the blood of *Abel*, the holy one; by the righteousness of *Seth*, in whom thou art well pleased; and by thy covenant with *Noah*, in whose architecture thou was pleased to save the seed of thy beloved; number us not among those that know not thy statutes, nor the divine mysteries of the secret Cabala.

But grant, we beseech thee, that the ruler of this lodge may be endued with knowledge and wisdom, to instruct us and explain his secret mysteries, as our holy brother *Moses** did (in his lodge) to *Aaron*,

* In the preface to the *Mishna*, we find this tradition of the *Jews*, explained as follows:

God not only delivered the law to *Moses* on *Mount Sinai*, but the explanation of it likewise: when *Moses* came down from the mount, and entered into his tent, *Aaron* went to visit him; and *Moses* acquainted *Aaron* with the laws he had received from God, together with the explanation of them: after this *Aaron*

to *Eleazar* and *Ithamar*, (the sons of *Aaron*,) and the seventy elders of *Israel*.

And grant that we may understand, learn, and keep all the statutes and commandments of the Lord, and this holy mystery, pure and undefiled unto our lives end. Amen, Lord.

A Prayer used amongst the primitive Christian Masons.

The might of the Father of Heaven, and the wisdom of his glorious Son, through the grace and goodness of the Holy Ghost, being three persons in one Godhead, be with us at our beginning, and give us grace so to govern us here in our living, that we may come to his bliss that never shall have end. Amen

placed himself at the right hand of *Moses*, and *Eleazar* and *Ithamar* (the sons of *Aaron*) were admitted, to whom *Moses* repeated what he had just before told to *Aaron:* these being seated, the one on the right hand, the other on the left hand of *Moses;* the seventy elders of *Israel*, who composed the Sanhedrim, came in; and *Moses* again declared the same laws to them, with the interpretation of them, as he had done before to *Aaron* and his sons. Lastly, all who pleased of the common people were invited to enter, and *Moses* instructed them likewise in the same manner as the rest: so that *Aaron* heard four times what *Moses* had been taught by God upon *Mount Sinai*, *Eleazar* and *Ithamar* three times, the seventy elders twice, and the people once. *Moses* afterwards reduced the laws which he had received into writing, but not the explanations of them; these he thought it sufficient to trust to the memories of the abovementioned persons, who, being perfectly instructed in them, delivered them to their children, and these again to theirs from age to age.

Another Prayer, and that which is most generally at Making or Opening.

MOST holy and glorious Lord God, thou great architect of heaven and earth, who art the giver of all good gifts and graces, and hast promised that when two or three are gathered together in thy name, thou wilt be in the midst of them: in thy name we assemble and meet together, most humbly beseeching thee to bless us in all our undertakings, that we may know and serve thee aright, that all our doings may tend to thy glory and the salvation of our souls.

And we beseech thee, O Lord God, to bless this our present undertaking, and grant that this our new brother may dedicate his life to thy service, and be a true and faithful brother among us: endue him with a competency of thy divine wisdom, that he may, with the secrets of free-masonry, be able to unfold the mysteries of godliness and christianity. This we most humbly beg, in the name, and for the sake, of Jesus Christ our Lord and Saviour. Amen.

AHABATH OLAM.*

A Prayer repeated in the Royal-Arch Lodge at Jerusalem.

THOU hast loved us, O Lord our God, with eternal love; thou hast spared us with great and exceeding patience, our father and our king, for thy great name's sake, and for our father's sake who trusted in thee, to whom thou didst teach the statutes of life, that they might do after the statutes of thy good pleasure with a perfect heart: So be thou merciful unto us, O our Father, merciful Father, that sheweth mercy, have mercy upon us we beseech thee, and put understanding into our hearts,

* See Dr. *Wooton*, on the *Mishna*.

that we may understand, be wise, hear, learn, teach, keep, do and perform all the words of the doctrine of thy law in love, and enlighten our eyes in thy commandments, and cause our hearts to cleave to thy law, and unite them in the love and fear of thy name; we will not be ashamed, nor confounded, nor stumble, for ever and ever.

Because we have trusted in thy holy, great, mighty, and terrible name, we will rejoice and be glad in thy salvation, and in thy mercies, O Lord our God; and the multitude of thy mercies shall not forsake us forever: Selah. And now make haste and bring upon us a blessing, and peace from the four corners of the earth: for thou art a God that workest salvation, and has chosen us out of every people and language; and thou, our king, has caused us to cleave to thy great name, in love to praise thee and to be united to thee, and to love thy name: blessed art thou, O Lord God, who hast chosen thy people *Israel* in love.

HAVING inserted this prayer, and mentioned that part of masonry commonly called the royal arch, which I firmly believe to be the root, heart and marrow of masonry, I cannot forbear giving a hint of a certain evil designer,* who has made a trade thereof for some time past, and has drawn in a number of worthy, honest men, and made them believe that he and his assistants truly taught them all and every part of the abovementioned branch of masonry, which they soon communicated to the worthy brethren of their acquaintance, without being able to form any sort of judgment whereby they

* I am sorry to find he has a second in iniquity, but as they are both overwhelmed with years and poverty, even let them die in ignominy and silent contempt.

might distinguish truth from falsehood, and consequently could not discern the imposition; but, as the wise *Seneca* justly observes, it fares with us in human life as in a routed army, one stumbles first and then another falls upon him; and so they follow, one upon the neck of the other, till the whole field comes to be but one heap of miscarriages. This is the case of all those who think themselves royal-arch masons, without passing the chair in regular form, according to the ancient custom of the craft: to this I will add the opinion our worshipful brother, Dr. *Fifield D'Assigney*, printed in the year 1744. "Some of the fraternity (says he) have "expressed an uneasiness at this matter being kept "a secret from them, since they had already pas- "sed through the usual degrees of probation, I "cannot help being of opinion, that they have no "right to any such benefit until they make a proper "application, and are received with due formality: "and as it is an organized body of men who have "passed the chair, and given undeniable proofs of "their skill in architecture, it cannot be treated "with too much reverence; and more especially "since the characters of the present members of "that particular lodge are untainted, and their be- "haviour judicious and unexceptionable: so that "there cannot be the least hinge to hang a doubt "on, but that they are most excellent masons."

The respect I have for the very name of free-mason, is sufficient to make me conceal the name of the person here pointed at; and, instead of exposing him, or stigmatizing him with a name he justly deserves, I earnestly wish that God may guide him back, out of his present labyrinth of darkness, to the true light of masonry; which is, truth, charity and justice.

I make no manner of doubt, but that this will reach the hands of the person aimed at; and as my intention is rather to reform than offend, I hope he

will answer my expectation, in laying aside such evils as may bring dishonour to the craft and himself; and I assure him upon the honour of a mason, I have no evil design against him, no more than *Hesiod* had against his brother *Perses*, when he wrote the following advice.

O Perses, foolish Perses, bow thine ear,
To thee good counsels of a soul sincere;
To wickedness the road is quickly found,
Short is the way and on an easy ground;
The paths of virtue must be reach'd by toil,
Arduous and long and on a rugged soil;
Thorny the gate, but when the top you gain,
Fair is the future and the prospect plain:
Far does the man all other men excel,
Who from his wisdom thinks in all things well;
Wisely considering to himself a friend,
All for the present best and for the end:
Nor is the man without his share of praise,
Who well the dictates of the wise obeys;
But he that is not wise himself, nor can
Hearken to wisdom, is a useless man.

THE GENERAL REGULATIONS OF THE *FREE AND ACCEPTED MASONS.*

Old Regulations.

1. THE grand master or deputy has full authority and right, not only to be present, but also to preside in every lodge, with the master of the lodge on his left-hand: and to order his grand-wardens to attend him, who are not to act as wardens of particular lodges, but in his presence, and at his command; for the grand-master, while in a particular lodge, may command the wardens of that lodge, or any other master-masons, to act as his wardens, *pro tempore.*

New Regulations.

1. THAT is only when the grand-wardens are absent, for the grand-master cannot deprive them of their office without shewing cause, fairly appearing to the grand-lodge, according to the old regulation, XVIII. so that if they are present in a particular lodge with the grand-master, they must act as wardens there.

Some grand-lodge have ordered that none but the grand-master, his deputy and wardens (who are the only grand officers) should wear their jewels in gold, pendant to blue* ribbons

* I shall at all times be conformable, and pay due respect to every right worshipful grand lodge of regular free-masons, and am well assured that grand officers only should be distinguished by gold jewels, and them according to their proper order; but at the same time I am certain, that every member of the grand lodge has an undoubted right to wear purple, blue, white, or crimson.

Old Regulations.

II. The master of a particular lodge, has the right and authority of congregating the members of his lodge into a chapter, upon an emergency or occurrence, as well as to appoint the time and place of their usual forming; and in case of death or sickness, or necessary absence of the master, the senior warden shall act as master, *pro tempore*, if no brother is present who has been master of that lodge before; for the absent master's authority reverts to the last master present, though he cannot act till the senior warden congregates the lodge.

III. The master of each particular lodge, or one of the wardens, or some other brother by appointment of the master, shall keep a book containing their bye-laws, the names of their mem-

New Regulations.

about their necks, and white leather aprons with blue silk; which sort of aprons may also be worn by former grand officers.

II. It was agreed, that if a master of a particular lodge is deposed, or demits, the senior warden shall forthwith fill the master's chair till the next time of choosing, and ever since in the master's absence he fills the chair, even though a former master be present; except he has a mind to honour a more skilful past-master; which is frequently the case.

III. No lodge shall be moved from their stated place of meeting, to another house, without giving previous notice to the grand secretary, containing reasons for the removal, under the for-

Old Regulations.

bers, and a list of all the lodges in town, with the usual times and places of their forming, and also the transactions of their own lodge, that are proper to be written.

IV. No lodge shall make more than five new brothers at one and the same time, without an urgent necessity; nor any man under the age of twenty-five years, who must also be his own master, unless by a dispensation from the grand master.

V. No man can be accepted a member of a particular lodge, without previous notice one month before given to the lodge, in order to make due enquiry into the reputation and capacity of the candidate, unless by a dispensation.

VI. But no man can be entered a brother in any particular lodge, or admitted a member thereof, without the unanimous consent of all the

New Regulations.

feiture of one guinea to the grand charity.*

IV. This regulation is neglected for several reasons, and is now obsolete.

V. The grand secretary can direct the petitioners in the form of a dispensation, if wanted; but if they know the candidate, they do not require a dispensation.

VI. No visitor, however skilled in masonry, shall be admitted into a lodge, unless he is personally known to, or well vouched and recom-

* For the method of removing, see the 9th Regulation.

Old Regulations.

members of that lodge then present, when the candidate is proposed, and when their consent is formally asked by the master, they are to give their consent in their own prudent way; either virtually, or in form; but with unanimity: nor is this inherent privilege subject to a dispensation, because the members of a particular lodge are the best judges of it; and because, if a turbulent member should be imposed on them, it might spoil their harmony or hinder the freedom of their communication, or even break or disperse the lodge, which ought to be avoided by all that are true and faithful.

VII. Every new brother, at his entry, is decently to cloath the lodge, that is, all the bretliren present, and to deposit

New Regulations.

mended by one of that lodge then present.*

But it was found inconvenient to insist upon unanimity in several cases, and therefore the grand-masters have allowed the lodges to admit a member if there are not above three ballots against him; though some lodges desire no such allowance.

VII. See this explained in the account of the constitution of the general charity; only particular lodges are not limit-

* I shall not mention the cause of the above new regulation being made, but certain it is that real free-masons have no occasiou for any such regulation, they being able to distinguish a true brother, let his country or language be ever so remote or obscure to us, nor is it in the power of false pretenders to deceive us.

Old Regulations.

something for the relief of the indigent and decayed brethren, as the candidate shall think fit to bestow, over and above the small allowance that may be stated in the bye-laws of that particular lodge, which charity shall be kept by the cashier; also the candidate shall solemnly promise to submit to the constitutions, and other good usages, that shall be intimated to him, in time and place convenient.

VIII. No set or number of brethren shall withdraw or separate themselves from the lodge in which they were made, or were afterwards, admitted members, unless the lodge become too numerous; nor even then, without a dispensation from the grand master or deputy; and when thus separated, they must either immediately join themselves to such other lodges that they shall like best, who are willing to receive them, or else obtain the grand master's warrant

New Regulations.

ed, but may take their own method for charity.

VIII. Every brother concerned in making masons clandestinely, shall not be allowed to visit any lodge till he has made due submission, even though the brother so admitted may be allowed.

None who make a stated lodge without the grand master's warrant shall be admitted into regular lodges, till they make due submission and obtain grace.

If any brethren form a lodge without leave, and shall irregularly make, that is without the grand

Old Regulations.

to join in forming a new lodge, to be regularly constituted in good time.

If any set or number of masons, shall take upon themselves to form a lodge without the grand master's warrant, the regular lodges are not to countenance them, nor own them as fair brethren duly formed, nor approve of their acts and deeds ; but must treat them as rebels, until they humble themselves as the grand master shall in his prudence direct, and until he approve of them by his warrant signified to the other lodges, as the custom is when a new lodge is to be registered in the grand lodge-book.

New Regulations.

master's warrant, new brothers, they shall not be admitted into any regular lodge, no not as visitors, till they render a good reason, or make due submission.

If any lodge within the limits of the city of *London*, cease to meet regularly during twelve months successive, and not keep up to the rules and orders of the grand lodge its number and place shall be erased and discontinued in the grand lodge books ; and if they petition to be inserted or owned as a regular lodge, it must lose its former place and rank of precedency, and submit to a new constitution.

Seeing that some extraneous brothers have been lately made in a clandestine manner; that is, in no regular lodge, nor by any authority or dispensation from the grand-master, and upon small and unworthy considerations, to the dishonour of the craft.

The grand lodge decreed, that no person so made, nor any concern-

Old Regulations.

IX. But if any brother so far misbehave himself, as to render his lodge uneasy, he shall be thrice duly admonished by the master and wardens in that lodge formed; and if he will not refrain his imprudence, nor obediently submit to the advice of his brethren, he shall be dealt with according to the bye-laws of that particular lodge; or else in such a manner as the grand lodge shall in their great prudence think fit, for which a new regulation may be afterwards *made*.

New Regulations.

ed in making him, shall be a grand officer of any particular lodge; nor shall any such partake of the general charity, if they should come to want it.

IX. Whereas several disputes have arisen about the removal of lodges from one house to another, and it has been questioned in whom that power is invested, it is hereby declared, *That no lodge be removed without the master's knowledge, that no motion be made for removing in the master's absence, and that if the motion be seconded, or thirded, the master shall order summon's to every individual member, specifying the business, and appointing a day for hearing and determining the affair, at least ten days before, and the determination shall be made by the majority; but if he be of the minority against removing; the lodge shall not be removed, unless the majority consists of full two thirds of the members present.*

But if the master refuse to direct such sum-

Old Regulations.

X. The majority of every particular lodge, when congregated, not else, shall have privilege of giving instructions to their master and wardens before the meeting of the grand chapter, because the said officers are their representatives, and supposed to speak the sentiments of their brethren, at the said grand lodge.

XI. All particular lodges are to observe the like usages as much as

New Regulations.

mon's either of the wardens may do it; and if the master neglects to attend on the day fixed, the warden may preside in determining the affair in the manner prescribed; but they shall not, in the master's absence, enter upon any other cause but what is particularly mentioned in the same summons.

And if the lodge is thus regularly ordered to be removed, the master or warden shall send notice to the secretary of the grand lodge, for publishing the same at the next grand lodge.

X. Upon a sudden emergency, the grand lodge has allowed a private brother to be present, and, with leave asked and given, to signify his mind if it was about what concerned masonry, but not to vote.

XI. The same usages for substance are actually observed in every re-

ld Regulations.

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New Regulations.

gular lodge of real free and accepted masons, which is much owing to visiting brethren, who compare the usages*.

XII. There must be no less than the masters and wardens of five regular lodges, together with one or all of the grand officers at their head, to form a grand lodge.

No new lodge is owned, nor their officers admitted into the grand lodge, unless it be regularly constituted and registered.

All who have been or shall be grand masters, shall be members of and vote in all grand lodges.

All who have been or shall be deputy grand masters, shall be mem-

is a truth beyond contradiction, that the free :cepted masons in Ireland, Scotland and the t masons in England, have one and the same ns, usages, and ceremonies: but this is not se with the modern masons in England, who materially not only from the above, but most masons under Heaven.

Old Regulations.

out leave asked and given; and while such a stranger, though a brother stays, he is not allowed to vote, nor even to speak to any question, without leave of the grand lodge, or unless he is desired to give his opinion.

All matters in the grand lodge are determined by a majority of votes, each member having one vote, and the grand master two votes, unless the grand lodge leave any particular thing to the determination of the grand master, for the sake of expedition.

XIII. At the grand lodge meeting, all matters that concern the fraternity in general or particular lodges, or single brothers, are sedately and maturely to be discoursed of.

1. Apprentices must be admitted fellow crafts and masters only here,

New Regulations.

bers of and vote in all grand lodges*.

All who have been or shall be grand wardens, shall be members of and vote in all grand lodges.

Masters or wardens of particular lodges, shall never attend the grand lodge without their jewels, except upon giving good and sufficient reasons.

If any officer of a particular lodge cannot attend, he may send a brother of his lodge, that has been in that or a higher office before, with his jewel and cloathing, to supply his room and support the honour of his lodge.

XIII. What business cannot be transacted at one lodge, may be referred to the committee of charity, and by them reported to the next grand lodge.

The master of a lodge with his wardens and a competent number of the lodge assembled in due

* Past masters of warranted lodges on record, are allowed this privilege, whilst they continue to be members of any regular lodge.

Old Regulations.

unless by a dispensation from the grand master.*

2. Here also all differences that cannot be made up, or accommodated privately, nor by a particular lodge, are to be seriously considered and decided; and if any brother thinks himself aggrieved by the decision, he may appeal to the grand lodge next ensuing, and leave his appeal in writing with the grand master, the deputy or grand wardens.†

New Regulations.

form, can make masters and fellows at discretion.

It was agreed in the grand lodge, that no petitions or appeals shall be heard on the annual grand lodge or feast day; nor shall any business be transacted that tends to interrupt the harmony of the assembly, but all shall be referred to the next grand lodge, or stewards lodge.

* This is a very ancient regulation, but seldom put in practice; new masons being generally made at private lodges; however the right worshipful grand master has full power and authority to make, or cause to be made in his worship's presence, free and accepted masons at sight, and such making is good. But they cannot be made out of his worship's presence, without a written dispensation for that purpose. Nor can his worship oblige any warranted lodge to receive the persons so made if the members should declare against him or them; but, in such case, the right worshipful grand master may grant them a warrant and form them into a new lodge.

† This was the custom in time of old; but ever since the institution of the office of grand secretary, all writings in the nature of appeals and petitions are left with him.

Old Regulations.

Hither also all the officers of particular lodges shall bring a list of such members as have been made, or even admitted by them since the last grand lodge.

4. There shall be books kept by the grand master or deputy, or rather by some other brother appointed secretary of the grand lodge, wherein shall be recorded all the lodges, with the usual times and places of their forming, and the names of all the members of each lodge; also all the affairs of the grand lodge that are proper to be written.

5. The grand lodge shall consider of the most prudent and effectual means of collecting and disposing of what money shall be lodged with them on charity, towards the relief only of any true brother fallen into poverty and decay, but none else.

6. But each particular lodge may dispose of their own charity for poor brothers, according to their own bye-laws, *until it be agreed* by all

New Regulations.

These lists are brought to the grand lodge every quarter, *viz.* on the first Wednesday in March, June, September, and December.

See Regulations for Charity, page 92.

Old Regulation.

the lodges, in a new regulation,* to carry in the charity collected by them, to the grand lodge at their quarterly or annual communication, in order to make a common stock for the more handsome relief of poor brethren.

7. They shall appoint a treasurer, a brother of worldly substance, who shall be a member of the grand lodge by virtue of his office, and shall be always present and have power to move to the grand lodge any thing that concerns his office.

8. To him shall be committed all money raised for the general charity, or for any other use of the grand lodge, which he shall write down in a book, with the respective ends and uses for which the several sums are intended, and shall expend or disburse the same by such a certain order signed, as the grand lodge shall hereafter agree to in a new regulation.

But by virtue of his office, as treasurer, with-

New Regulation.

* See this explained in the rugulation for charity.

Old Regulations.

out any other qualification, he shall not vote in choosing a new grand master and grand wardens, though in every other transaction.

9. In like manner the secretary shall be a member of the grand lodge, by virtue of his office, and shall vote in every thing, except in choosing grand officers.

10. The treasurer and secretary may have each a clerk or assistant if they think fit, who must be a brother and a master mason, but must never be a member of the grand lodge, nor speak without being allowed or commanded.

11. The grand master or deputy, have authority always to command the treasurer and secretary to attend him, with their clerks and books, in order to see how matters go on, and to know what is expedient to be done upon an emergency.

12. Another brother and master mason should be appointed the tyler, to look after the door ;

New Regulation

Another brothe
master mason is ap
ed pursuivant an
tioned at the inwarc

Old Regulations.

but he must be no member of the grand lodge.

13. But these offices may be further explained by a new regulation, when the necessity or expediency of them may more appear than at present to the fraternity.

XIV. If at any grand lodge, stated or occasional, monthly or annual, the grand master and deputy should both be absent, then the present master of a lodge that has been longest a free mason, shall take the chair and preside as grand master, *pro tempore*, and shall be vested with all the honour and power for the time being, provided there is no brother present that has been grand master or deputy formerly; for the last former grand master or deputy in compauy, takes place of right in the absence of the grand master or deputy.

New Regulations.

of the grand lodge; his business is to report the names and titles of all that want admittance, and to go upon messuages, &c. but he is not a member of the grand lodge, nor allowed to speak without orders.

XIV. In the first edition the right of grand wardens was omitted in this regulation, and it has been since found that the old lodges never put into the chair the master of a particular lodge, but when there was no grand warden in company, present nor former; and that in such a case, a grand officer always took place of any master of a lodge that has not been a grand officer.

Therefore, in case of the absence of all grand masters and deputies, the present senior grand warden fills the chair; and in his absence, the junior grand warden; and in his absence the oldest former grand warden in company; and if no former grand officer be found, then the oldest

Old Regulations.

XV. In the grand lodge none can act as wardens but the present grand wardens, if in company; and if absent the grand master shall order private wardens to act as grand wardens *pro tempore*, whose places are to be supplied by two fellow-crafts, or master masons of the same lodge, called forth to act, or sent thither by the master thereof; or if by him omitted, the grand master, or he that presides, shall call them

New Regulations.

free-mason who is now the master of a lodge.†

But to avoid disputes, the grand master usually gives a particular commission, under his hand and seal of office countersigned by the grand secretary, to the senior grand warden, or in his absence to the junior, to act as a deputy grand master, when the deputy is not in town.

XV. Soon after the first edition of the book of constitutions, the grand lodge finding it was always the ancient usage that the oldest former grand wardens supplied the places of those of the year when absent, the grand-masters ever since has ordered them to take place immediately, and act as grand wardens, *pro tempore*, which they always do in the absence of the grand-wardens for the year, except when they have

† The pre-eminenee is generally given to the master of the senior lodge, without regard to the age of the masters.

Old Regulations.

forth to act; so that the grand lodge may be always compleat.

XVI. 1. The grand wardens, or any others, are first to advise with the deputy about the affairs of the lodges of private single brothers, and are not only to apply to the grand master without the knowledge of the deputy, unless he refuse his concurrence.

2. In which case, or in case of any difference of sentiment between the deputy and grand-wardens, or other brothers, both parties are to go to the grand-master by consent; who, by virtue of his great authority and power can easily decide the contro-

New Regulations.

waved their privilege for that time, to honour some brother, whom they thought more fit for the present service.

But if no former grand-wardens are in company, the grand-master, or he that presides, calls forth whom he pleases, to act grand-wardens, *pro tempore*.*

XVI. 1. This was intended for the ease of the grand master, and for the honour of the deputy.

2. No such case has happened in our time, and all grand masters govern more by love than power.

* Preference is given to the master or past-master of the oldest lodge present.

Old Regulations.

versy, and make up the difference.

3. The grand master should not receive any private intimations of business concerning masons and masonry, but from his deputy first, except in such cases as his worship can easily judge of: and if the application to the grand master be irregular, his worship can order the grand-wardens, or any so applying, to wait upon the deputy, who is speedily to prepare the business, and lay it orderly before his worship.

XVII. No grand master, grand warden, treasurer, or secretary, or whoever acts for them, or in their stead, *pro tempore*, can at the same time act as the master or warden of a particular lodge; but as soon as any of them has discharged his public office, he returns to that post or station in his particular lodge, from which he was called to officiate.

XVIII. 1. If the deputy be sick, or necessarily absent, the grand-

New Regulations.

3. No irregular applications have been made in our time, to the grand master.

XVII. Old grand officers, are now some of them officers of particular lodges, but are not deprived of their privilege in the grand lodge, to sit and vote there as old grand officers; only he deputes a past officer of his particular lodge to act, *pro tempore*, as the officer of that lodge, at the grand lodge.

XVIII. 1 The senior grand warden now, ever supplies the deputy's

Old Regulations.

master can chuse any brother he pleases to act as his deputy, *pro tempore.*

2. But he that is chosen deputy at the installation, and also the grand wardens, cannot be discharged, unless the cause fairly appear to the grand lodge.

3. For the grand-master, if he is uneasy, may call a grand lodge, on purpose to lay the cause before them, for their advice and concurrence.

And if the members of the grand lodge cannot reconcile the grand-master with his deputy or wardens, they are to allow the grand master to discharge his deputy or wardens, and to choose another deputy immediately, and the same grand lodge, in that case, shall forthwith choose other grand wardens so that harmony and peace may be preserved.

New Regulations.

place*; the junior acts as the senior; the oldest former grand warden, as the junior; and the oldest mason, as above.

2. This was never done in our time. *See new regulation* I.

3. Should this case ever happen, the grand master appoints his deputy, and the grand lodge the other grand officers.

But if the grand lodge want to get rid of the deputy they must choose a new grand master, by which means the deputy's chair becomes vacant.

* This is done by courtesy, the grand master only, having power to appoint and discharge his deputy at pleasure.

Old Regulations.

XIX. If the grand-master should abuse his great power, and render himself unworthy of the obedience and submission of the lodge, he shall be treated in a way and manner to be agreed upon in a new regulation: because hitherto the ancient fraternity have had no occasion for it.

XX. The grand master, with his deputy, grand-wardens, and secretary, shall at least once go round and visit all the lodges about town during his mastership.

New Regulations.

XIX. The free-masons firmly hope, that there will never be occasion for such a new regulation.

XX. Or else he shall send his grand officers to visit the lodges: This old and laudable practice often renders a deputy necessary: when he visits them, the senior grand-warden acts as deputy, the junior as the senior, as above; or if both or any of them be absent, the deputy, or he that presides for him, may appoint whom he pleases in their stead, *pro tempore**.

For when both the grand masters are absent, the senior or junior grand warden may preside as deputy in visiting the lodges or in the constitution of a new

* The brother appointed must be a master mason.

Old Regulations.

New Regulations.

lodge; neither of which can be done without at least one of the present grand officers; except in places at too great a distance from the grand lodge, and in such case some faithful brother, who has passed the chair, &c. shall have a proper deputation under the grand lodge seal,* for the constituting of such new lodge or lodges, in distant or remote countries, where the grand officers cannot possibly attend.

XXI. If the grand master dies during his mastership, or by sickness, or by being beyond sea, or any other way to be rendered incapable of discharging his office; the deputy, or in his absence the senior grand warden, or in his absence the junior grand warden, or in his absence any three masters of lodges shall assemble at the grand lodge immediate-

XXI. Upon such a vacancy, if no former grand master, nor former deputy be found, the present senior grand warden fills the chair, or in his absence the junior, till a new grand master is chosen; and if no present nor former grand warden be found, then the oldest free mason who is now the master of a lodge. This privilege is generally

* The grand master or his deputy may use their private seals; but if the order is made in their absence, the grand lodge seal must be affixed thereto.

Old Regulations.

ly, in order to advise together upon the emergency, and to send two of their number to invite the last grand master to resume his office, which now of course reverts to him; and if he refuses to act, then the next last, and so backward: but if no former grand master be found, the present deputy shall act as principal till a new grand master is chosen, or if there be no deputy, then the oldest mason the present master of a lodge.

XXII. The brethren of all the regular lodges in and near the city of *London*, shall meet in some convenient place on every St. John's day; and when business is over, they may repair to their festival dinners, as they shall think most convenient; and when St. John's day happen to be on a Sunday, then the public meeting shall be on the next Monday.

The grand lodge must meet in some convenient place on St. John the evangelist's day, *in every year*, in order to pro-

New Regulations.

given up to the master of the oldest lodge without regard to the age of the man, or the time he was made.

XXII. Or any brethren around the globe, who are true and faithful members of the ancient craft, at the place appointed, till they have built a place of their own; but none but the members of the grand lodge are admitted within the doors during the elections of grand officers.

N. B. It is the general custom to chuse the grand officers a considerable time before St. John's day: viz. on the first Wednesday in December or sooner.

Old Regulations.

claim the new, or recognize the old grand master, deputy and grand wardens.

XXIII. If the present grand master shall consent to continue a second year, then one of the grand lodge, deputed for that purpose, shall represent to all the brethren, his worship's good government, &c. and turning to him, shall in the name of the grand lodge, humbly request him to do the fraternity the great honour, if nobly born, if not, the great kindness, of continuing to be their grand master for the year ensuing; and his worship declaring his consent thereto, in manner he thinks proper, the grand secretary shall thrice proclaim him aloud,

GRAND MASTER OF MASONS.*

New Regulations.

XXIII. Application shall be made to the grand master, by the deputy, or such brother whom the grand lodge shall appoint, in case of his failure, at least one month before St. John the evangelist's day, in order to enquire whether his worship will do the fraternity the great honour or kindness, of continuing in his office a second year, or of nominating his successor; and if his worship should at that time happen to be out of town, or the person whom he shall think proper to succeed him; then the secretary shall write to either, or both, concerning the same, the copies of which letters shall be transcribed in the transaction book of

* The masons of old addressed their grand masters by the title of right worshipful; but the modern masons, by a refinement peculiar to themselves, give the title of right worshipful to every master of a private lodge. And that of most worshipful not only to their grand master, but even to the deputies of provincials.

Old Regulations.

All the members of the grand lodge shall salute him in due form, according to the ancient and laudable custom of free masons.

XXIV. The present grand master shall nominate his successor for the year ensuing; who, if unanimously approved of by the grand lodge, and there present, he shall be proclaimed, saluted and congratulated, the new grand master, as before hinted; and immediately installed by the last grand master, according to an ancient usage.*

But if that nomination is not unanimously approved, the new grand master shall be chosen immediately by ballot, *viz.* every master and warden writing his man's name, and the last grand master writing his man's name too, and the man

New Regulations.

the grand lodge, as also the answers received.

XXIV. This is the general practice of grand lodges, for they seldom or never disapprove the choice.

The present grand master may order any brother, well skilled in the ceremony, to assist him in installing the new grand master.

There has been no occasion for this old regulation in our time, the grand lodge, as before, having constantly approved of the grand master's choice; *and my reason for inserting it is, least any brother acquainted with the old constitutions,*

* This is a most noble and grand ceremony, but cannot be described in writing, nor ever known to any but master masons.

Old Regulations.

whose name the last grand master shall first take out casually or by chance, shall be grand master of masons for the year ensuing: and if present, he shall be proclaimed, saluted, and congratulated, as before hinted, and forthwith installed by the last grand master, according to usage.

XXV. 1. The last grand master thus continued, or the new grand master thus installed, shall next, as his inherent right, nominate and appoint his deputy grand master, either the last or a new one, who shall also be proclaimed, saluted and cougratulated in due form.

2. The new grand master shall also nominate his new grand wardens; and, if unanimously approved by the grand lodge, they shall also be forthwith proclaimed, saluted, and congratulated in due form.

New Regulations.

should think the omitting it a defection.

XXV. 1. A deputy was always needful when the grand master was nobly born, and this old regulation has been always practised in our time.

2. This old regulation has sometimes been found inconvenient, therefore the grand lodge reserve to themselves the election of grand wardens; where any member has a right to nominate one, and the two persons who have the majority of votes, still preserving due harmony, are declared duly elected.

Old Regulations.

XXVI. That if the brother whom the present grand master shall nominate for his successor, or whom the grand lodge shall choose by ballot, as above, be out of town, and has returned his answer, that he will accept of the office of grand master, he shall be proclaimed, as before in old regulation xxiii. and may be installed by proxy, which proxy must be the present or former grand master, who shall act in his name, and receive the usual honours, homage and congratulations.

XXVII. Every grand lodge has an inherent power and authority to make new regulations, or to alter these for the real benefit of the ancient fraternity, provided always that the old land marks be carefully preserved, and that such new regulations and alterations be proposed and agreed to by the grand lodge, and that they be offensive to the perusal of all the brethren in writing, whose approba-

New Regulations.

XXVI. The proxy must be either the last or former grand master, or else a very reputable brother.

Nor is the new deputy, nor the grand wardens, allowed proxies when appointed.

XXVII. All the alterations, or new regulations above written, are only for amending or explaining the old regulations for the good of masonry, without breaking in upon the ancient rules of the fraternity, still preserving the old land marks, and were made at several times, as occasion offered, by the grand lodge, who have an inherent power of amending what may be thought inconvenient, and ample

Old Regulation.

tion and consent, or the majority thereof, is absolutely necessary to make the same binding and obligatory; which must therefore, after the new grand master is installed, be solemnly desired and obtained from the grand lodge, as it was for these old regulations by a great number of brethren.

New Regulation.

authority of making new regulations for the good of free masonry, which has not been disputed; for the members of the grand lodge are truly the representatives of all the fraternity, according to old regulation X.

End of the Old Regulations.

REGULATIONS FOR THE GOVERNMENT OF THE GRAND LODGE, DURING THE TIME OF PUBLIC BUSINESS.

XVIII. 1. That no brothers be admitted into the grand lodge, but the immediate members thereof, *viz.* the four present and all former grand officers, the treasurer and secretary, the masters, wardens, and past masters, of all regular lodges, except a brother who is a petitioner, or a witness in some case, or one called in by motion.

2. That at the third stroke of the grand master's gavel, there shall be a general silence; and that he who breaks silence, without leave from the chair, shall be publicly reprimanded.

3. That under the same penalty every brother shall keep his seat, and keep strict silence whenever the grand master or deputy shall think fit to rise from the chair, and call *to order*.

4. That in the grand lodge every member shall keep in his seat (according to the number of his

lodge) and not move about from place to place during the communication, except the grand wardens, as having more immediately the care of the grand lodge.

5. That no brother is to speak but once to the same affair, unless to explain himself, or when called upon by the chair to speak.

6. Every one that speaks shall rise, and keep standing, addressing himself in a proper manner to the chair; nor shall any presume to interrupt him, under the aforesaid penalty; unless the grand master find him wandering from the point in hand, shall think fit to reduce him to order; for then the said speaker shall sit down: but after he has been set right, he may again proceed if he pleases.

7. If in the grand lodge any member is twice called to order at any one assembly, for transgressing these rules, and is guilty of a third offence of the same nature, the chair shall peremptorily order him to quit the lodge-room for that night.

8. That whoever shall be so rude as to hiss at any brother, or at what another says or has said, he shall be forthwith solemnly excluded the communication, and declared incapable of ever being a member of any grand lodge for the future, till another time he publicly owns his fault, and his grace be granted.

9. No motion for a new regulation, or for the continuance or alteration of an old one, shall be made 'till it be first handed up in writing to the chair; and, after it has been perused by the grand master, at least about ten minutes, the thing may be moved publicly and then it shall be audibly read by the secretary; and if he be seconded and thirded, it must immediately be committed to the consideration of the whole assembly, that their sense may be fully heard about it; after which the question shall be put, *pro* and *con*.

10. The opinion, or votes of the members are to be signified by holding up of hands; that is one hand each member; which uplifted hands the grand wardens are to count, unless the number of hands be so equal as to render the counting them useless.

Nor should any other kind of division ever be admitted among free-masons.

In order to preserve harmony, it was thought necessary to use counters and a balloting box when occasion requires.

End of the New Regulations.

My son, forget not my law; but let thine heart keep my commandments; and remove not the ancient land mark which thy fathers have set.

SOLOMON.

END OF THE REGULATIONS.

THE

REGULATIONS FOR CHARITY.

I.

THIS committee shall be and consist of all present and former grand officers, secretary, and treasurer, with the masters of ten regular lodges, who shall be summoned, and obliged to attend in their turns: that is to say, five from the oldest lodges, and five from the youngest, shall be summoned to meet upon the third Wednesday in every Kalender month, to hear all petitions, &c. and to order such relief to be given to distressed petitioners, as their necessity may appear, and prudence may direct.

II. That all collections, contributions, and other charitable sum or sums of money, of what nature or kind soever, that shall at any time be brought

into the grand lodge, shall be deposited in the hands of the treasurer or such other persons as the grand lodge shall appoint, who is not to disburse or expend the same, or any part thereof, on any account whatsoever, without an order from the said committee, which order shall be signed by the presiding officer, and countersigned by the secretary.

III. That neither the grand officers, secretary, or any other person whatever, shall give or sign any order on the treasurer, for any sum or sums of money, until the same be first approved of by the majority of the committee or stewards, then present, and entered in their transaction-book, together with the name or names of the person or persons to whom the same is given.

IV. That no anonymous letter, petition or recommendation by or from any person, or on any account or pretence whatsoever, be introduced or read in this committee.

V. That registered masons only, who have contributed not less than twelve months, and a member of a warranted lodge during that time, shall be considered and relieved, &c. And sojourners, or travelling masons, shall be relieved if certified by private contribution, or out of the fund, as the majority shall think proper.

VI. That all petitions or recommendations shall be signed by the master and wardens of the petitioner's lodge, who shall (if in town) attend the steward's lodge or committee, and assert the truth of the petitioners. The petitioners shall also attend, if in or adjacent to London, except in cases of sickness, lameness, or imprisonment; and prove to the satisfaction of the stewards, that he or they have

been formerly in reputable, or at least in tolerable circumstances.

VII. That any other brother may send in a petition or recommendation, but none shall be admitted to sit or hear the debates, but the grand officers, secretary and treasurer, with the ten masters summoned for that purpose.

VIII. That it shall be the inherent power of this committee, or steward's lodge, to dispose of the fund laid in for charity, to charitable uses, and no other, and that, only to such persons who shall appear by their petitions aforesaid, to be deserving and in real want of charitable and brotherly assistance, and that either by weekly support, or as they shall judge most prudent and necessary.

IX. That no extraneous brother that is not made in a regular lodge, but made in a clandestine manner, without the grand master's warrant, or only with a view to partake of this charity, nor any assisting at such irregular makings, shall be qualified to receive any assistance therefrom, according to the sixth regulation for charity.

X. That this committee shall have full power and authority to hear and adjust all matters, concerning free masons or free masonry, that shall be laid before them, except making new regulations, which power is wholly invested in the grand lodge, and their determinations shall be final, except when an appeal shall be made to the quarterly grand lodge.

XI. That for the speedy relief of distressed petitioners, any three of the masters, summoned for that purpose, with or without the grand officers, the secretary and books always present, shall be a quorum, and may proceed to business as prudence and brotherly love shall direct them.

XII. That all the transactions of this steward's lodge or committee of charity, shall be read audibly, by the grand secretary, before all the

members of the grand lodge, upon the first Wednesdays in March, June, September and December, yearly.

XIII. This committee being invested with full power to hear complaints of a masonical nature, as appears by regulation X. and to punish delinquents according to the laws of the craft; for that reason they shall most religiously adhere to the old Hebrew regulation, viz. If a complaint be made against a brother by another brother, and he be found guilty, he shall stand to the determination of this or the grand lodge: but if a complaint be made against a brother, wherein the accuser cannot support his complaint to conviction, such accuser shall forfeit such penalty as the person so accused might have forfeited had he been really convicted on such complaint.

A

COLLECTION

OF

MASONIC SONGS,

WITH SEVERAL INGENIOUS

PROLOGUES AND EPILOGUES.

TO WHICH IS ADDED,

Solomon's Temple,

AN

ORATORIO,

AS IT WAS PERFORMED FOR THE

BENEFIT OF SICK AND DISTRESSED

FREE-MASONS.

NEW-YORK.

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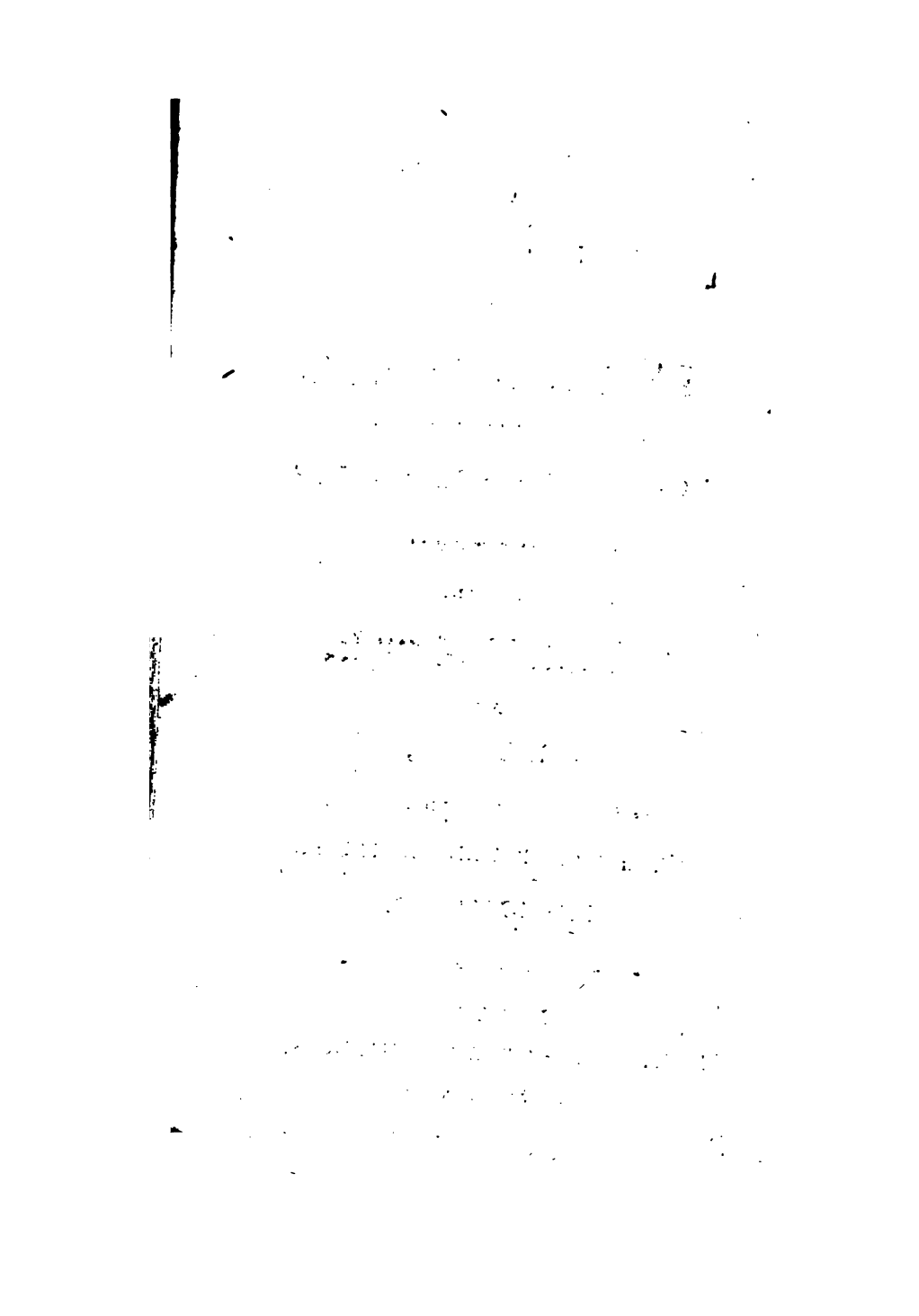

A
COLLECTION
OF
Masonic Songs, &c.

In the old book of constitutions, the Master's song was of too great a length to be sung at one time, therefore the brethren never sing more than the following verse and chorus.

I. *The Grand Master's Song.*

THUS mighty Eastern kings, and some
Of *Abram's* race, and monarchs good
Of *Egypt, Syria, Greece* and *Rome,*
True *Architecture* understood ;
No wonder then if masons join,
To celebrate those mason kings ;
With solemn note and flowing wine,
Whilst ev'ry brother jointly sings.

CHORUS.

Who can unfold the Royal Art,
Or shew its secrets in a song;
They're safely kept in mason's heart,
And to the ancient lodge belong.

II. *The Deputy Grand Master's Song.*

N. B. The two last lines of each verse is the chorus.

I.

ON, on, my dear brethren, pursue your great lecture,
And refine on the rules of old architecture;
High honour to Masons the craft daily brings,
To those brothers of princes and fellows of kings.

II.

We've drove the rude *Vandals* and *Goths* off the stage,
Reviving the arts of *Augustus'* fam'd age;
Vespasian destroy'd the vast temple in vain,
Since so many now rise in great *George's* mild reign.

III.

Of *Wren* and of *Angelo*, mark the great names,
Immortal they live as the *Tiber* and *Thames*;
To Heav'n and themselves, they've such monuments rais'd,
Recorded like saints and like saints they are prais'd.

IV.

The five noble orders compos'd with such art,
Will amaze the fix'd eye and engage the whole heart;
Proportion's dumb harmony gracing the whole,
Gives our work, like the glorious creation, a soul.

V.

Then master and brethren preserve your great name,
This lodge so majestic will purchase you fame;
Rever'd it shall stand till all nature expire,
And its glories ne'er fade, till the world is on fire.

VI.

See, see, behold here what rewards all our toil,
Enlivens our genius and bids labour smile;
To our noble grand master let a bumper be crown'd,
To all Masons a bumper, so let it go round.

VII.

Again, my lov'd brethren, again let it pass,
Our ancient firm union cements with the glass;
And all the contentions 'mongst Masons shall be,
Who better can work or who best can agree,

To the Right Worshipful the Grand Master.

III. *Grand Warden's Song.*

I.

LET masonry be now my theme,
Throughout the globe to spread its fame,
And eternize each worthy brother's name;
Your praise shall to the skies resound,
In lasting happiness abound,
And with sweet union all your noble deeds be crown'd.

[*Repeat this last line.*]

CHORUS.

Sing then my muse to Mason's glory,
Your names are so rever'd in story
That all th' admiring world do now adore ye.

II.

Let harmony divine inspire
Your souls with love and gen'rous fire,
To copy well wise *Solomon* your sire;
Knowledge sublime shall fill each heart,
The rules of g'ometry to impart,
While wisdom, strength, and beauty, crown the royal art.
Cho. Sing then my muse, *&c.*

III.

Let ancient Masons healths go round,
In swelling cups all cares be drown'd,
And hearts united 'mongst the craft be found;
May everlasting scenes of joy,
Our peaceful hours of bliss employ,
Which time's all conqu'ring hand shall ne'er destroy.
Cho. Sing then my muse, *&c.*

IV.

My brethren thus all cares resign,
Your hearts let glow with thoughts divine,
And veneration show to *Solomon's* shrine;
Our annual tribute thus we'll pay,
That late posterity shall say,
We e've crown'd with joy this happy, happy day.
Cho. Sing then my muse, *&c.*

To all the Noble Lords, and Right Worshipful Brethren, that have been Grand-Masters.

VI. *The Secretary's Song*

I.

Ye brethren of the ancient craft,
Ye fav'rite sons of fame;
Let bumpers cheerfully be quaff'd,
To each good Mason's name;
Happy, long happy may he be,
Who loves and honours Masonry.
With a fa, la, la, la, &c.

II.

In vain would *D'Anvers* with his wit,*
Our slow resentment raise;
What he and all mankind have writ,
But celebrates our praise:
His wit this only truth imparts,
That Masons have firm faithful hearts.

III.

Ye *British* fair, for beauty fam'd,
Your slaves we wish to be;
Let none for charms like yours be nam'd,
That loves not Masonry;
This maxim *D'Anvers* proves full well,
That Masons never kiss and tell.

IV.

Free-Masons! no offences give,
Let fame your worth declare;
Within your compass wisely live,
And act upon the square;
May peace and friendship e'er abound,
And every Mason's health go round.

V. *The Treasurer's Song.*

[Tune Near some cool Shade.]

I.

GRANT me kind Heav'n what I request,
In Masonry let me be blest;

* That those who hanged captain Porteous, at Edinburgh, were all Free-masons, because they kept their own secrets. See the Craftsman of the 16th of April, Numb. 563. The affair was thus, captain Porteous having committed murder, was tried, convicted, and ordered for execution at Edinburgh; but his friends at court prevailed on the Queen to reprieve him; this gave umbrage to the people, who assembled in the night, broke into, and took him out of the prison, from thence to the place of execution, ordered him to kneel down, which was also done by the whole company, who joined him in prayers for a considerable time, and then all of them laid hold on the rope, and hawled him up, as they do on board a man of war. It is remarkable that they all wore white leather aprons, which, by the by, is a certain proof that they were not Free-masons.

Direct me to that happy place,
Where friendship smiles in every face;
Where freedom and sweet innocence,
Enlarge the mind and cheers the sense.

II.

Where scepter'd reason from her throne,
Surveys the lodge and makes us one;
And harmony's delightful sway,
For ever shed's ambrosial day;
Where we blest *Eden*'s pleasures taste,
While balmy joys are our repast.

III.

Our lodge the social virtues grace,
And wisdom's rules we fondly trace;
Whole nature open to our view,
Points out the paths we should pursue;
Let us subsist in lasting peace,
And may our happiness increase.

IV.

No prying eye can view us here,
No fool or knave disturb our cheer;
Our well-form'd laws set mankind free,
And give relief to misery;
The poor, oppress'd with woe and grief,
Gain, from our bounteous hands, relief.

To all well disposed charitable Masons.

---

n the old book this Song was thought too long, therefore the following last verse and chorus is thought sufficient.

VI. *The Warden's Song.*

FROM henceforth ever sing,
The craftsman and the king,
With poetry and music sweet,
Resound their harmony compleat;
And with geometry in skilful hand,
Due homage pay,
Without delay,
To the king and to our master grand;
He rules the free-born sons of art,
By love and friendship, hand and heart.

CHORUS.

Who can rehearse the praise,
In soft poetic lays;

Or solid prose of mason's true,
Whose art transcends the common view;
Their secrets ne'er to strangers yet expos'd,
Reserv'd shall be,
By Mason's free,
And only to the ancient lodge disclos'd;
Because they're kept in mason's heart,
By brethren of the royal art.

To all the kings, princes, and potentates, that ever propagate the royal excellent Art.

VII. *The Fellow-Craft's Song.*

I.

Hail masonry! thou craft divine!
Glory of earth, from heav'n reveal'd!
Which doth with jewels precious shine,
From all, but masons eyes conceal'd.

Chor. Thy praises due who can rehearse,
In nervous prose or flowing verse.

II.

As men from brutes distinguish'd are,
A mason other men excels;
For what's in knowledge choice and rare,
Within his breast securely dwells.

Chor. His silent breast and faithful heart,
Preserve the secrets of the art,

III.

From scorching heat and piercing cold,
From beasts whose roar the forest rends;
From the assaults of warriors bold,
The mason's art mankind defends.

Chor. Be to this art due honour paid,
From which mankind receive such aid.

IV.

Ensigns of state that feed our pride,
Distinctions troublesome and vain;
By masons true are laid aside,
Art's free-born sons such toys disdain.

Chor. Innobl'd by the name they bear,
Distinguish'd by the badge they wear.

V.

Sweet fellowship from envy free,
Friendly converse of brotherhood;

The lodge's lasting cement be,
Which has for ages firmly stood.

Chor. A lodge thus built, for ages past
Has lasted, and shall ever last.

VI.

Then in our songs be justice done,
To those who have enrich'd the art;
From *Adam* down until this time,
And let each brother bear a part.

Chor. Let noble masons healths go round,
Their Praise in lofty lodge resound.

To the Right Worshipful Grand Masters, Atholl, Dulce, Dumfreys, *and* Dalhousie.

VIII. *The Enter'd 'Prentices Song.*

I.

COME let us prepare,
We brothers that are,
Assembled on merry occasion;
Let's drink, laugh and sing,
Our wine has a spring,
Here's a health to an accepted mason.

II.

The world is in pain,
Our secrets to gain,
And still let them wonder and gaze on;
'Till they're brought to the light,
They'll ne'er know the right
Word or sign of an accepted mason.

III.

'Tis this and 'tis that,
They cannot tell what,
Why so many great men of the nation,
Should aprons put on,
To make themselves one,
With a free and an accepted mason.

IV.

Great kings, dukes, and lords,
Have laid by their swords,
Our myst'ry to put a good grace on;
And thought themselves fam'd,

To hear themselves nam'd,
With a free and an accepted mason.

V.

Antiquity's pride,
We have on our side,
Which maketh men just in their station;
There's nought but what's good,
To be understood,
By a free and an accepted mason.

VI.

We're true and sincere,
And just to the fair,
They'll trust us on any occasion;
No mortal can more,
The ladies adore,
Than a free and an accepted mason.

VII.

Then join hand in hand,
By each brother firm stand,
Let's be merry and put a bright face on:
What mortal can boast,
So noble a toast,
As a free and an accepted mason.

[Thrice repeated in due form

To all the fraternity round the Globe.

IX. *Song. The same tune as the* IV.

I.

On you who masonry despise,
This counsel I bestow;
Don't ridicule, if you are wise,
A Secret you don't know:
Yourselves you banter, but not it:
You shew your Spleen, but not your wit.
With a fa, la, la, &c.

II.

Inspiring virtue by our rules,
And in ourselves secure:
We have compassion for those fools
Who think our acts impure:
We know from Ignorance proceeds,
Such mean opinion of our deeds;
With a fa, la, la, &c.

III.

If union and sincerity,
Have a Pretence to please;
We brothers of free-masonry,
Lay justly claim to these:
To State disputes we ne'er give birth,
Our motto friendship is, and mirth;
With a fa, la, la, &c.

IV.

Some of our rules I will impart,
But must conceal the rest;
They're safely lodged in masons hearts,
Within each honest breast:
We love our country and our king;
We toast the ladies, laugh and sing;
With a fa, la, la, &c.

To the worshipful grand wardens.

X. SONG.

I.

By mason's art th' aspiring domes,
In stately columns shall arise;
All climates are their native homes,
Their well-judg'd actions reach the skies;
Heroes and kings revere their name
While poets sing their lasting fame,

II.

Great, noble, gen'rous, good and brave,
Are titles they most justly claim;
Their deeds shall live beyond the grave,
Which those unborn shall loud proclaim;
Time shall their glorious acts enroll,
While love and friendship charm the soul.

To the perpetual honour of free-masons.

XI. SONG.

I.

As I at *Wheeler's* lodge one night,
Kept *Bacchus* company;
For *Bacchus* is a mason bright,
And of all lodges free.

II.

Said I, great *Bacchus* is a dry,
Pray give the god some wine

Jove in a fury did reply,
October's as divine.

III.

It makes us mason's more compleat,
Adds to our fancy wings:
Makes us as happy and as great,
As mighty lords and kings.

To the masters and wardens of all regular lodges,

XII. SONG.

I.

Some folks have with curious impertinence strove,
From free-masons bosoms their secrets to move,
I'll tell them in vain their endeavours must prove.
Which nobody can deny, &c.

II.

Of that happy secret, when we are possess'd,
Our tongues can't explain what is lodged in our breasts,
For the blessings so great, it can ne'er be express'd.
Which nobody can deny, &c.

III.

By friendship's strict ties we brothers are join'd,
With mirth in each heart and content in each mind,
And this is a difficult secret to find.
Which nobody can deny. &c.

IV.

But you, who would fain our grand secret expose,
One thing best conceal'd to the world you disclose,
Much folly in blaming what none of you knows.
Which nobody can deny, &c.

V.

Truth, charity, justice, our principles are,
What one doth possess the other may share,
All these in the world are secrets most rare,
Which nobody can deny, &c.

VI.

While then we are met the world's wonder and boast,
And all do enjoy what pleases each most,
I'll give you the best and most glorious toast.
Which nobody can deny, &c.

VII.

Here's a health to the gen'rous, brave and the good,
To all those who think and who act as they should,

In all this the free-mason's health's understood
Which nobody can deny, &c.

To all true and faithful brethren, &c.

XIII. SONG.

Tune. O Polly you might have toy'd and kiss'd.

I.

You people who laugh at masons draw near,
Give ear to my song without any sneer;
And if you'll have patience you soon shall see,
What a noble art is masonry.

II.

There's none but an Atheist can ever deny,
But that this great art came first from on high;
The almighty God here I'll prove for to be.
The first great master of masonry.

III.

He took up his compass with masterly hand,
He stretch'd out his rule and he measur'd the land;
He laid the foundations o' th' earth and the sea,
By his known rules of masonry.

IV.

Our first father *Adam*, deny it who can,
A mason was made as soon as a man;
And a fig-leaf apron at first wore he,
In token of his love to masonry.

V.

The principal law our lodge does approve,
Is that we should live in brotherly-love;
Thus *Cain* was banish'd by heav'ns decree,
For breaking the rules of masonry.

VI.

The temple that wise king *Solomon* rais'd,
For beauty, for order, for elegance prais'd;
To what did it owe its elegancy?
To the just form'd rules of masonry.

VII.

But shou'd I pretend in this humble verse,
The merits of free-masons arts to rehearse;
Years yet to come too little would be,
To sing all the praises of masonry.

VIII.

Then hoping I've not detain'd you too long.
I here shall take leave to finish my song;
Health to the master and those that are free,
That live to the rules of masonry.

To all the free-born sons of the ancient and honourable CRAF

XIV. SONG.

I.

We have no idle prating,
Of either whig or tory;
But each agrees,
To live at ease,
And sing or tell a story.

CHORUS.

Fill to him,
To the brim,
Let it round the table roll;
The divine,
Tells you wine,
Cheers the body and the soul.

II.

We're always men of pleasure,
Despising pride and party;
While knaves and fools,
Prescribe us rules,
We are sincere and hearty.

Cho. Fill to him, &c.

III.

If an accepted mason,
Should talk of high or low church;
We'll set him down,
A shallow clown,
And understand him no church.

Cho. Fill to him, &c.

IV.

The world is all in darkness,
About us they conjecture;
But little think,
A song and drink,
Succeeds the mason's lecture.

Cho. Fill to him, &c.

V.

Then landlord bring a hogshead,
And in a corner place it;
Till it rebound,
With hollow sound,
Each mason here will face it.

Cho. Fill to him, &c.

To the memory of him who first planted a vine.

XV. SONG.

[*Tune*, Young Damon once the happy swain.]

I.

A mason's daughter fair and young,
The pride of all the virgin throng,
Thus to her lover said;
Tho' Damon I your flame approve,
Your actions praise, your person love,
Yet still I'll live a maid.

II.

None shall untie my virgin zone,
But one to whom the secret's known,
Of fam'd free-masonry;
In which the great and good combine,
To raise with generous design,
Man to felicity.

III.

The lodge excludes the fop and fool;
The plodding knave and party-tool,
That liberty wou'd sell;
The noble, faithful, and the brave,
No golden charms can e'er deceive,
In slavery to dwell.

IV.

This said, he bow'd and went away,
Apply'd was made without delay,
Return'd to her again;
The fair one granted his request,
Connubial joys their days have blest,
And may they e'er remain.

To masons and to masons bairns,
And women with both wit and charms,
That love to lie in masons arms.

XVI. SONG.

I.

A health to our sisters let us drink;
For why should not they,
Be remember'd, I pray,
When of us they so often do think,
When of us they so often do think.

II.

'Tis they give the chiefest delight;
Tho' wine cheers the mind,
And masonry's kind,
These keep us in transport all night,
These keep us in transport all night.

To all the female friends of Free-masons.

XVII. SONG.

[*Tune*, The merry ton'd horn.]

I.

Sing to the honour of those,
Who baseness and error oppose;
Who from sages and magi of old,
Have got secrets which none can unfold;
Whilst thro' life's swift career,
With mirth and good cheer,
We're revelling,
And levelling
The monarch, till he
Says our joys far ascend
What on thrones do attend,
And thinks it a glory, like us, to be free.

II.

The wisest of kings pav'd the way,
And his precepts we keep to this day;
The most glorious of temples gave name
To free-masons, who still keep the same;
Tho' no prince did arise,
So great and so wise;
Yet in falling,
Our calling
Still bore high applause,

And tho' darkness o'er-run,
The face of the sun,
We, diamond-like, blaz'd to illumine the cause.
To him that first the work began, &c.

XVIII. SONG.

I.

HAIL secret art! by heav'n design'd,
To cultivate and cheer the mind;
Thy secrets are to all unknown,
But masons just and true alone.
But masons just and true alone.

CHORUS.

Then let us all their praises sing,
Fellows to peasant, prince, or king,
Fellows to peasant, prince, or king.

II.

From west to east we take our way,
To meet the bright approaching day;
That we to work may go in time,
And up the sacred ladder clime.
And up the, &c.

Cho. Then let us, &c.

III.

Bright rays of glory did inspire,
Our master great who came from Tyre;
Still sacred history keeps his name,
Who did the glorious temple frame.
Who did, &c.

Cho. Then let us, &c.

IV.

The noble art divinely rear'd
Uprightly built upon the square;
Encompass'd by the powers divine,
Shall stand until the end of time.
Shall stand, &c.

Cho. Then let us all, &c.

V.

No human eye thy beauties see,
But masons truly just and free;

Inspir'd by each heav'nly spark,
Whilst Cowans labour in the dark.

Cho. Then let us all, &c,

To the memory of the Tyrian *Artist, &c.*

XIX. SONG.

[To the tune of the Enter'd 'Prentice.]

I.

Come are you prepar'd,
Your scaffolds well rear'd,
Bring mortar, and temper it purely;
'Tis all safe I hope,
Well brac'd with each rope,
Your ledgers and putlocks securely.

II.

Then next your bricks bring,
It is time to begin,
For the sun with its rays is adorning;
The day's fair and clear,
No rain you need fear,
'Tis a charming, lovely, fine morning.

III.

Pray where are your tools,
Your line and plumb rules,
Each man to his work let him stand, boys,
Work stiff and sure,
Upright and secure,
And your building be sure will be strong, boys.

IV.

Pray make no mistake,
But true your joints break,
And take care that you follow your leaders;
Work, rake, back, and tuck,
And make your work smooth,
And be sure that you fill up your headers.

To the memory of Vitruvius, Angelo, Wren, *and other noble artists, &c.*

XX. SONG.

[Tune, On, on my dear Brethren.]

I.

THE curious vulgar could never devise,
What social free-masons so highly do prize;
No human conjecture, no study in schools,
Such fruitless attempts are the actions of fools.

II.

Sublime are our maxims, our plan from above,
Old as the creation cemented with love;
To promote all the virtues adorning man's life,
Subduing our passions, preventing all strife.

III.

Pursue, my dear brethren, embrace with great care,
A system adapted our actions to square;
Whose origin clearly appeareth divine,
Observe how its precepts to virtue incline.

IV.

The secrets of nature king *Solomon* knew,
The names of all trees in the forest that grew;
Architecture his study, free-masons sole guide,
Thus finish'd his temple, antiquity's pride.

V.

True ancient free-masons our arts did conceal,
Their hearts were sincere and not prone to reveal;
Here's the widow son's mem'ry, that mighty great sage,
Who skilfully handled plumb, level, and gage.

VI.

Toast next our grand-master of noble repute,
No brother presuming his laws to dispute;
No discord, no faction, our lodge shall divide;
Here truth, love, and friendship, must always abide.

VII.

Cease, cease, ye vain rebels, your country's disgrace,
To ravage like *Vandals*, our arts to deface;
Learn how to grow loyal, our king to defend,
And live like free-masons, your lives to amend.

To the ancient sons of peace.

XXI. SONG.

[To the foregoing Tune.]

I.

We brethren free-masons, let's mark the great name;
Most ancient and loyal recorded by fame:
In unity met, let us merrily sing;
The life of a mason's like that of a king.

II.

No discord, no envy, amongst us shall be,
No confusion of tongues, but let's all agree:
Not like building of *Babel*, confound one another;
But fill up your glasses, and drink to each brother.

III.

A tower they wanted to lead them to bliss,
I hope there's no brother but knows what it is;
Three principal steps in our ladder there be,
A myst'ry to all but those that are free.

IV.

Let the strength of our reason keep th' square of our heart,
And virtue adorn ev'ry man in his part;
The name of a Cowan we'll not ridicule,
But pity his folly and count him a fool.

V.

Let's lead a good life whilst power we have,
And when that our bodies are laid in the grave,
We hope with good conscience to heav'n to climb,
And give *Peter* the pass-word, the token and sign.

VI.

Saint *Peter* he opens, and so we pass in,
To a place that's prepar'd for all those free from sin;
To that heav'nly lodge which is tyl'd most secure,
A place that's prepar'd for all masons that's pure.

To all pure and upright masons.

XXII. SONG.

[Tune, What tho' they call me country lass.]

I.

What tho' they call us mason-fools,
We prove, by g'ometry, our rules
Surpass the arts they teach in schools,
They charge us falsely then:

We make it plainly to appear,
By our behaviour every where,
That when you meet with masons there,
You meet with gentlemen.

II.

'Tis true we once have charged been,
With disobedience to our queen,*
But after monarchs plain have seen,
The secrets she had sought:
We hatch no plots against the state,
Nor 'gainst great men in pow'r prate,
But all that's noble, good, and great,
Is daily by us taught.

III.

These noble structures which we see,
Rais'd by our farh'd society,
Surprise the world; then shall not we,
Give praise to masonry:
Let those who despise the art,
Live in a cave or some desart,
To herd with beasts from men apart,
For their stupidity.

IV.

But view those savage nations, where
Free-masonry did ne'er appear,
What strange unpolish'd brutes they are;
Then think on masonry.

* Queen Elizabeth hearing the masons had certain secrets that could not be revealed to her, for that she could not be grand master, and being jealous of all secret assemblies, &c. she sent an armed force to break up their annual grand lodge at York, on St. John's day, the 27th of December, 1561. Sir Thomas Sackville, then grand master, instead of being dismayed at such an unexpected visit, gallantly told the officers, that nothing could give him greater pleasure than seeing them in the grand lodge, as it would give him an opportunity of convincing them, that free masonry was the most useful system that ever was founded on divine and moral laws, &c. The consequence of his arguments were that he made the chief men free-masons, who, on their return, made an honourable report to the queen, so that she never more attempted to dislodge or disturb them, but esteemed them as a peculiar sort of men, that cultivated peace and friendship, arts and sciences, without meddling in the affairs of church or state.

It makes us courteous men alway,
Gen'rous, hospitable, and gay,
What other art the like can say;
Then a health to masons free.

Prosperity to the most ancient and most honourable CRAFT.

XXIII. SONG.

I.

GLORIOUS craft, which fires the mind,
With sweet harmony and love;
Surely thou wer't first design'd,
A fore-taste of the joys above.

II.

Pleasures always on thee wait,
Thou reformest *Adam's* race;
Strength and beauty in thee meet,
Wisdom's radiant in thy face.

III.

Arts and virtues now combine,
Friendship raises chearful mirth;
All united to refine,
Man form's grosser part of earth.

IV.

Stately temples now arise,
And on lofty columns stand;
Mighty domes attempt the skies;
To adorn this happy land.

To the secret and silent, &c.

XXIV. SONG.

I.

LET malicious people censure,
They're not worth a mason's answer;
While we drink and sing,
With no conscience sting;
Let their evil genius plague 'em,
And for Mollies, devil take 'em;
We'll be free and merry,
Drink port and sherry;
Till the stars at midnight shine,
And our eyes with them combine;

The dark night to banish,
Thus we will replenish
Nature, whilst the glasses,
With the bottle passes;
Brother mason free,
Here's to thee, to thee;
And let it run the table round,
While envy does the masons foes confound.

To all masons who walk the line, &c.

XXV. SONG.

I.

Come, come, my brethren dear,
Now we're assembled here,
Exalt your voices clear,
With harmony;
Here's none shall be admitted in,
Were he a lord, a duke, or king,
He's counted but an empty thing,
Except he's free.

CHORUS.

Let ev'ry man the glass in hand,
Drink bumpers to our master grand,
As long as he can sit or stand,
With decency.

II.

By our arts we prove,
Emblems of truth and love,
Types given from above,
To those that are free;
There's ne'er a king that fills a throne,
Will ever be ashamed to own,
Those secrets to the world unknown,
But such as we.

Cho. Let ev'ry man, &c.

III.

Now, ladies, try your arts,
To gain us men of parts,
Who best can charm your hearts,
Because we're free;
Take us, try us, and you'll find,

We're true, loving, just, and kind,
And taught to please a lady's mind,
By masonry.
Cho. Let ev'ry man, &c.

GRAND CHORUS.

God bless king George, long may he reign,
To curb the pride of foes that's vain,
And with his conqu'ring sword maintain,
Free-masonry.

To the king's good health;
The nation's wealth;
The Prince God bless;
The fleet success;
The lodge no less.

XXVI. SONG.

Tune—The Fairy Elves.

I.

Come follow, follow me,
Ye jovial masons free;
Come follow all the rules,
That e'er was taught in schools,
By *Solomon*, that mason king,
Who honours to the craft did bring.

II.

He's justly call'd the wise,
His fame doth reach the skies;
He stood upon the shore,
And did the temple rear
With true level, plumb, and gage,
He prov'd the wonder of the age.

III.

The mighty mason lords,
Stood firmly to their words;
They had it in esteem;
For which they're justly deem'd;
Why should not their example prove,
Our present craft to live in love.

IV.

The royal art and word,
Is kept upon record;

In upright hearts and pure,
While sun and moon endure;
Not written but indented on,
The heart of every arch-mason.

V.

And as for *Hiram's* art,
We need not to impart:
The scripture plainly shews,
From whence his knowledge flows;
His genius was so much refin'd,
His peer he has not left behind.

VI.

Then let not any one,
Forget the widow's son;
But toast his memory,
In glasses charg'd full high;
And when our proper time is come,
Like brethren part, and so go home.

To him that did the temple rear, &c.

XXVII. SONG.

I.

With plumb, level, and square, to work let's prepare,
And join in a sweet harmony;
Let's fill up each glass, and around let it pass,
To all honest men that are free,
To all honest men that are free.

CHORUS.

Then a fig for all those, who are free mason's foes,
Our secrets we'll never impart;
But in unity we'll always agree,
And chorus it, prosper our art, prosper our art,
And chorus it, prosper our art.

II.

When we're properly cloath'd, the master discloses
The secrets that's lodg'd in his breast;
Thus we stand by the cause, that deserves great applause,
In which we are happily blest.
In which, &c.

Chor. Then a fig for all those, &c.

III.

The bible's our guide, and by that we'll abide,
Which shews that our actions are pure;
The compass and square, are emblems most rare,
Of justice our cause to insure.
Of justice, &c.
Chor. Then a fig for all those, &c.

IV.

The Cowan may strive, nay, plot and contrive,
To find out our great mystery;
The inquisitive wife, may in vain spend her life,
For still we'll be honest and free.
For still, &c.
Chor. Then a fig, &c.

V.

True brotherly love, we always approve,
Which makes us all mortals excel;
If a knave should by chance, to this grandeur advance,
That villian we'll straightway expel.
That villian, &c.
Chor. Then a fig, &c.

VI.

Our lodge that's so pure to the end will endure,
In virtue and true secrecy;
Then let's toast a good health, with honour and wealth,
To attend the blest hands made us free,
To attend, &c.

Chor. Then a fig for all those, &c.

To each true and faithful heart,
That still preserves the secret art.

XXVIII. SONG.

I.

King *Solomon*, that wise projector,
In masonry took great delight;
And *Hiram*, that great architector,
Whose actions shall shine ever bright:
From the heart of a true honest mason,
There's none can the secret remove;
Our maxims are justice, morality,
Friendship, and brotherly love.
Then who would not be a free-mason,
So happy and jovial are we;
To kings, dukes, and lords, we are brothers,
And in every lodge we are free.

II.

We meet like true friends on the square,
And part on a level that's fair;
Alike we respect king and beggar,
Provided they're just and sincere:
We scorn an ungenerous action,
None can with free-masons compare;
We love for to live within compass,
By rules that are honest and fair.
Then, &c.

III.

Success to accepted masons,
There's none can their honour pull down;
For e'er since the glorious creation,
These brave men were held in renown:
When *Adam* was king of all nations,
He form'd a plan with all speed,
And soon made a sweet habitation.
For him and his companion *Eve*.
Then, &c.

IV.

We exclude all talkative fellows,
That babble and prate past their wit;
They ne'er shall come into our secret,
For they're neither worthy nor fit:
But the persons that's well recommended,
And we find them honest and true;
When our lodge is well tyl'd we'll prepare 'em,
Like masons our work we'll pursue.
Then, &c.

V.

There's some foolish people reject us,
For which they're highly to blame;
They cannot shew any objection,
Or reason for doing the same:
The art's a divine inspiration,
As all honest men will declare;
So here's to all true-hearted brothers,
That live within compass and square.
Then, &c.

VI.

Like an arch well cemented together,
So firmly cemented we stand;
And lovingly drink to each other,
With plumb, line and level in hand:
Till the world is consumed by fire,
And judgment is pass'd on us all,

There's none shall come into our secrets,
Nor we from free-masonry fall.
Then, &c.

To all those who live within compass and square.

Note. The last verse and chorus were composed by another hand.

XXIX. SONG.

By brother R—— P——, Esq.

[Tune, By Jove I'll be free.]

I.

Of all institutions to form well the mind,
And make us to every virtue inclin'd;
None can with the craft of free-masons compare,
Nor teach us so truly our actions to square;
For it was ordain'd by our founder's decree,
That we should be loyal, be loving, and free,
Be loving, and free, &c.

II.

We in harmony, friendship, and unity meet,
And every brother most lovingly greet;
And, when we see one in distress, still impart
Some comfort to cheer and enliven his heart;
Thus we always live and for ever agree,
Resolv'd to be loyal, most loving, and free,
Most loving and free, &c.

III.

By points of good fellowship we still accord,
Observing each brother's true sign, grip, and word;
Which from our great architect was handed down,
And ne'er will to any but masons be known;
Then here's to our brethren of every degree,
Who always are loyal, are loving, and free,
Are loving, and free, &c.

IV.

Thus we interchangeably hold one another,
To let mankind see how we are link'd to each brother;
No monarch that secret knot can untie,
Nor can prying mortals the reason know why;
For our hearts, like our hands, united shall be;
Still secret, still loyal, still loving, and free,
Still loving and free, &c.

To all free, social masons, &c.

XXX. Song, to the foregoing Tune.

By brother B——d Cl——ke.

Magna est Veritas et prævalebit.

I.

To the science that virtue and art do maintain,
Let the muse pay her tribute in soft gliding strain;
Those mystic perfections so fond to display,
As far as allowed to poetical lay;
Each profession and class of mankind must agree,
That masons alone are the men who are free,
The men who are free, &c.

II.

Their origin they with great honour can trace,
From the sons of religion and singular grace;
Great *Hiram* and *Solomon*, virtue to prove,
Made this the grand secret of friendship and love;
Each profession and class of mankind must agree,
That masons, of all men, are certainly free,
Are certainly free, &c.

III.

The smart and the beau, the coquette and the prude,
The dull and the comic, the heavy and rude;
In vain may enquire, then fret and despise
An art that's still secret 'gainst all they devise;
Each profession and class of mankind must agree,
That masons, tho' secret, are loyal and free,
Are loyal and free, &c.

IV.

Commit it to thousands of different mind,
And this golden precept you'll certainly find;
Nor interest nor terror can make them reveal,
Without just admittance, what they should conceal;
Each profession and class of mankind must agree,
That masons alone are both secret and free,
Both secret and free, &c.

V.

Fair virtue and friendship, religion and love,
The motive of this noble science still prove;
'Tis the lock and key of the most godly rules,
And not to be trusted to knaves or to fools;
Each profession and class of mankind must agree,
That ancient free-masons are steady and free,
Are steady and free, &c.

VI.

Th' Isr'lites distinguish'd their friends from their foes,
By signs and characters; then say why should those
Of vice and unbelief be permitted to pry,
Into secrets that masons alone should descry;
Each profession and class of mankind must agree,
That masons, of all men, are secret and free,
Are secret and free, &c.

VII.

The dunce he imagines, that science and art
Depend on some compact or magical part;
Thus men are so stupid, to think that the cause
Of our constitution's against divine laws;
Each profession and class of mankind must agree,
That masons are jovial, religious, and free,
Religious, and free, &c.

VIII.

Push about the brisk bowl, let it circling pass;
Let each chosen brother lay hold on his glass,
And drink to the heart that will always conceal,
And the tongue that our secrets will never reveal;
Each profession and class of mankind must agree,
That the sons of old *Hiram* are certainly free,
Are certainly free, &c.

To the innocent and faithful craft, &c.

XXXI. SONG.

By brother J——— C———.

[Tune, Rule Britannia.]

I.

When earth's foundation first was laid
By the Almighty artist's hand;
It was then our perfect, our perfect laws were made,
Establish'd by his strict command.
Hail! mysterious hail! glorious masonry,
That makes us ever great and free.

II.

As man throughout for shelter sought,
In vain from place to place did roam;
Until from heaven, from heaven he was taught,
To plan, to build, and fix his home.
Hail! mysterious, &c.

III.

Hence illustrious rose our art,
And now in beauteous piles appear;
Which shall to endless, to endless time impart,
How worthy and how great we are.
Hail! mysterious, &c.

IV.

Nor we less fam'd for ev'ry tie,
By which the human thought is bound;
Love, truth, and friendship, and friendship socially,
Doth join our hearts and hands around.
Hail! mysterious, &c.

V.

Our actions still by virtue blest,
And to our precepts ever true;
The world admiring, admiring shall request
To learn, and our bright paths pursue.
Hail! mysterious, &c.

To all true masons and upright,
Who saw the East where rose the light.

XXXII. SONG.

I.

Come, boys, let us more liquor get,
Since jovially we are all met,
Since jovially, &c.
Here none will disagree;
Let's drink and sing, and all combine,
In songs to praise that art divine,
In songs, &c.
That's call'd free-masonry.

II.

True knowledge seated in the head,
Doth teach us masons how to tread,
Doth teach, &c.
The paths we ought to go;
By which we ever friends create,
Drown care and strife, and all debate,
Drown care, &c.
Count none but fools our foe.

III.

Here sorrow knows not how to weep,
And watchful grief is lull'd asleep,
And watchful, &c.

In our lodge we know no care;
Join hand in hand before we part,
Each brother take his glass with heart,
Each brother, &c.
And toast some charming fair.

IV.

Hear me, ye gods, and while I live,
Good masons and good liquor give,
Good masons, &c.
Then always happy me;
Likewise a gentle she I crave,
Until I'm summon'd to my grave,
But when I'm, &c.
Adieu my lodge and she.

To each charming fair and faithful she,
That loves the craft of Masonry.

XXXIII. SONG.

I.

Guardian genius of our art divine,
Unto thy faithful sons appear;
Cease now o'er ruins of the East to pine,
And smile in blooming beauties here.

II.

Egypt, Syria, and proud *Babylon,*
No more thy blissful presence claim;
In *England* fix thy ever-during throne,
Where myriads do confess thy name.

III.

The sciences from eastern regions brought,
Which, after shewn in *Greece* and *Rome.*
Are here in several stately lodges taught;
To which remotest brethren come.

IV.

Behold what strength our rising domes uprears,
Till mixing with the azure skies;
Behold what beauty thro' the whole appears,
So wisely built they must surprise.

V.

Nor are we only to these arts confin'd,
For we the paths of virtue trace;

By us man's rugged nature is refin'd,
And polish'd into love and peace.

To the increase of perpetual friendship, and peace amongst the ancient craft.

XXXIV.

AN ODE ON MASONRY.

By brother J. Banks.

GENIUS of masonry descend,
In mystic numbers while we sing;
Enlarge our souls, the craft defend,
And hither all thy influence bring;
With social thoughts our bosoms fill,
And give thy turn to every will.

While yet *Batavia's* wealthy powers
Neglect thy beauties to explore;
And winding *Seine* adorn'd with towers,
Laments thee wandering from his shore;
Here spread thy wings and glad these isles,
Where arts reside and freedom smiles.

Behold the lodge rise into view,
The work of industry and art;
'Tis grand, and regular, and true,
For so is each good mason's heart;
Friendship cements it from the ground,
And secrecy shall fence it round.

A stately dome o'er-looks our East,
Like orient *Phoebus* in the morn;
And two tall pillars in the West,
At once support us and adorn;
Upholden thus the structure stands,
Untouch'd by sacrilegious hands.

For concord form'd our souls agree,
Nor fate this union shall destroy;
Our toils and sports alike are free,
And all is harmony and joy;
So *Salem's* temple rose by rule,
Without the use of noxious tool.

As when *Amphion* tun'd his song,
Ev'n rugged rocks the music knew;
Smooth into form they glide along,
And to a *Thebes* the desart grew;

So at the sound of *Hiram's* voice,
We rise, we join, and we rejoice.

Then may our vows to virtue move,
To virtue own'd in all her parts;
Come candour, innocence, and love,
Come and possess our faithful hearts;
Mercy, who feeds the hungry poor,
And silence, guardian of the door.

As thou *Astræa*, tho' from earth,
When men on men began to prey;
Thou fled'st to claim celestial birth,
Down from *Olympus* wing'd thy way:
And mindful of thy ancient seat,
Be present still where masons meet.

Immortal science too, be near;
We own thy empire o'er the mind;
Dress'd in thy radiant robes appear,
With all thy beauteous train behind;
Invention young and blooming there,
Here's geometry with rule and square.

In *Egypt's* fabric learning dwelt,
And *Roman* breasts could virtue hide;
But *Vulcan's* rage the building felt,
And *Brutus* last of *Romans* died;
Since when, dispers'd the sisters rove,
Or fill paternal thrones above.

But lost to half of human race,
With us the virtues shall revive:
And driven no more from place to place,
Here science shall be kept alive;
And manly taste, the child of sense,
Shall banish vice and dulness hence.

United thus, and for these ends,
Let scorn deride and envy rail;
From age to age the craft descends,
And what we build shall never fail;
Nor shall the world our works survey,
But every brother keeps the key.

To each faithful brother, both ancient and young;
That governs his passion, and bridles his tongue.

XXXV.

THE PROGRESS OF MASONRY.

I.

Pray lend me your ears my dear brethren awhile
Full sober my sense tho' joking my style;
I sing of such wonders unknown to all those,
Who flutter in verse or who hobble in prose.
Derry down, down, down derry down.

II.

As all in confusion the chaos yet lay,
E're evening and morning had made the first day;
The unform'd materials lay tumbling together,
Like so many Dutchmen in thick foggy weather.
Derry down, &c.

III.

When to this confusion no end there appear'd,
The sovereign mason's word sudden was heard;
Then teem'd mother Chaos with maternal throes,
By which this great lodge of the world then arose.
Derry down, &c.

IV.

Then earth and the heavens with jubilee rung,
And all the creation of masonry sung;
When lo! to compleat and adorn the gay ball,
Old *Adam*, was made the grand master of all.

V.

But *Satan* met *Eve*, when she was gadding,
And set her (as since, all her daughters) a madding;
To find out the secrets of free-masonry,
She eat of the fruit of the forbidden tree,
Derry down, &c.

VI.

Then as she was filled with high-flowing fancies,
As e'er was fond girl who deals in romances;
She thought her with knowledge sufficiently cramm'd,
And said to her spouse, *my dear, eat and be d—d.*
Derry down, &c.

VII.

But *Adam* astonish'd like one struck with thunder,
Beheld her from head to foot over with wonder;
Now you have done this thing, madam, said he,
For your sake no women free-masons shall be.
Derry down, &c.

VIII.

Now as she bewail'd her in sorrowful ditty,
The good man beheld her, and on her took pity;
Free-masons are tender, so for the sad dame,
He made her an apron to cover her shame.
Derry down, &c.

IX.

Then did they solace in mutual joys,
Till in process of time they had two chopping boys;
The priests of the parish, as gossips devis'd,
By names *Cain* and *Abel* the youths circumcis'd.
Derry down, &c.

X.

Old father *Seth* next mounts on the stage,
In manners severe, but in masonry sage;
He built up two pillars that were tall and thick,
One was made of stone, the other of brick.
Derry down, &c.

XI.

On them he engrav'd with wonderful skill,
Each lib'ral science with adamant quill;
Proportion and rule he form'd by the square,
And directed the use of all masonry there.
Derry down, &c

XII.

But soon did mankind behave past enduring,
In drinking, in swearing, in fighting and whoring;
Then *Jove* arose, and fierce in his anger,
Said, *that he would suffer miscreants no longer.*
Derry down, &c.

XIII.

Then from their high windows the heavens did pour,
Forty days and nights one continual shower;
Till nought could be seen but the waters around,
And in this great deluge most mortals were drown'd.
Derry down, &c.

XIV.

Sure ne'er was beheld so dreadful a sight,
As the old world in such a very odd plight;
For there were to be seen all animals swimming,
Men, monkeys, priests, lawyers, cats, lap-dogs, and women.
Derry down, &c.

XV.

There floated a debtor away from his duns,
And next father grey-beard stark naked 'midst nuns;
Likewise a poor husband not minding his life,
Contented in drowning to shake off his wife.
Derry down, &c.

XVI.

A king and a cobler next mingled to view,
And spendthrift young heirs there were not a few:
A whale and a Dutchman came down with the tide,
And a reverend old bishop by a young wench's side.
Derry down, &c.

XVII.

But *Noah* being wisest, faithful, and upright,
He built him an ark so stout and so tight;
Tho' heaven and earth seem'd to come together,
He was safe in his lodge and fear'd not the weather.
Derry down, &c.

XVIII.

Then after the flood, like a brother so true,
Who still had the good of the craft in his view,
He delved the ground and he planted the vine,
He form'd a lodge, aye, and gave his lodge wine.
Derry down, &c.

XIX.

Yet statesmen toss, tumble, and jumble the ball;
We sit safe in our lodge, and we laugh at them all;
Let bishops wear lawn sleeves, and kings have their ointment,
Free-masonry sure is by heaven's appointment.
Derry down, &c.

XX.

Now charge, my dear brethren, and chorus with me,
A health to all masons both honest and free;
Nor less be our duty unto our good king,
So God bless great *George* let each brother sing.
Derry down, &c.

To the King and the craft (as the master sang.)

XXXVI. SONG.

By brother Lau. Dermott.

[Tune, Mutual Love.]

I.

As *Masons* once on *Shinar's* plain,
Met to revive their arts again,
Did mutually agree,
Did mutually, &c.
So now we meet in *Britain's* Isle,
And make the royal craft to smile,
In ancient masonry,
In ancient, &c.

II.

The masons in this happy land,
Have reviv'd the ancient grand,
And the strong *Tuscan* laid,
And the, &c.
Each faithful brother, by a sign,
Like *Salem's* sons each other join,
And soon each order made,
And soon, &c.

III.

Thrice happy, blest fraternity,
Whose basis is sweet unity,
And makes us all agree,
And makes, &c.
Kings, dukes, and lords to us are kind,
As we to beggars, when we find
Them skill'd in masonry,
Them skill'd, &c.

IV.

How happy are the ancient brave,
Whom no Cowan can deceive,
And may they so remain,
And may, &c.
No modern craftsman e'er did know,
What signs our masters to us shew,
Tho' long they strove in vain,
Tho' long, &c.

V.

The horn'd Buck and Gallican,*
As the monkey imitates the man,

* Here is meant a certain club who call themselves Anti gallic Masons, and not the laudable association of Antigallicans, whom I esteem as an honourable and useful Society, and *worthy of* imitation.

Their clubs do lodges call,
Their clubs, &c.
While ancient masons know full well,
No fools like those amongst them dwell,
No, no, nor never shall,
No, no, nor never shall.

VI.

My brethren take glass in hand,
And toast our noble master grand,
And in full chorus sing,
And in, &c.
A health to ancient masons free,
Throughout the globe where'er they be,
And so God save the King,
And so God save the King.

To all ancient Masons, wheresoever dispers'd or oppress'd, round the globe, &c.

XXXVII. SONG.

By the foregoing hand.

[Tune, Greedy Midas.]

I.

With harmony and flowing wine,
My brethren all come with me join,
To celebrate this happy day,
And to our master homage pay.

II.

Hail! happy, happy, sacred place,
Where friendship smiles in ev'ry face;
And royal art doth fill the chair,
Adorned with his noble square.

III.

Next sing my muse, our warden's praise,
With chorus loud in tuneful lays;
Oh! may these columns ne'er decay,
Until the world dissolves away.

IV.

My brethren all come join with me,
To sing the praise of masonry;
The noble, faithful, and the brave,
Whose arts shall live beyond the grave.

V.

Let envy hide her shameful face,
Before us ancient sons of peace;

Whose golden precepts still remain,
Free from envy, pride, or stain.
To Salem's *Sons*, &c.

XXXVIII. SONG.

By the foregoing hand.

[Tune, Ye mortals that love drinking.]

I.

Ye ancient sons of *Tyre*,
In chorus join with me:
And imitate your sire,
Who was fam'd for masonry:
His ancient dictates follow,
And from them never part;
Let each sing like *Apollo*,
And praise the royal art.

II.

Like *Salem's* second story,
We raise the craft again;
Which still retains its glory,
The secret here remain:
Amongst true ancient masons,
Who always did disdain
These new invented fashions;
Which we know are vain.

III.

Our temple now rebuilding,
You see grand columns* rise;
The magi they resembling,
They are both good and wise;
Each seems as firm as *Atlas*,
Who on his shoulders bore,
The starry frame of heaven;
What mortals can do more?

IV.

Come now, my loving brethren,
In chorus join all round;
With flowing wine full bumpers,
Let masons healths be crown'd;
And let each envious Cowan,
By our good actions see;
That we are made free and loving,
By art of masonry.

* Grand Officers.

To the memory of P. H. Z. L. *and* J. A.

XXXIX. SONG.

[Tune, The Enter'd 'Prentice.]

I.

From the depths let us raise,
Our voices, and praise
The works of the glorious creation;
And extol the great fame,
Of our maker's great name,
And his love to an accepted mason.

II.

In primitive times,
When men by high crimes,
Had caused a great devastation;
When the floods did abound,
And all mankind were drown'd,
Save the free and the accepted masons.

III.

There were architects four,
Where billows did roar,
Were saved from that great inundation;
Who's father on high,
Taught Geometry,
That honour'd science of a mason.

VI.

In an ark that was good,
Made of good *Gopher* wood,
And was built by divine ordination;
And the first in his time,
That planted a vine,
Was a free and an accepted mason.

V.

Then *Nimrod* the great
Did next undertake
To build him to heav'n a station;
But tongues of all kind,
Prevented his mind,
For he was no excellent mason.

VI.

When *Pharaoh* the king
Of *Egypt*, did bring
To bondage our whole generation;
That king got a fall,
And his magicians all,
By a princely and learned wise mason.

VII.

Then thro' the *Red Sea*,
Heav'n guided their way,
By two pillars of divine ordination;
And *Pharaoh's* great train,
Were lost in the main,
For pursuing an army of masons.

VIII.

When *Amelick's* king
Great forces did bring,
Likewise the great *Midianite* nation;
Those kings got a fall,
And their great armies all,
And their wealth fell a spoil to those masons.

IX.

On a hill they did rear
A pavillion fair,
The beauty of all the creation;
Each part in its square,
Which none could prepare,
Save a free and accepted mason.

X.

They to *Jordan* did go,
And met their proud foe,
And fought the great *Cananite* nation;
Whose gigantic strain
Could never sustain
The force of an army of masons.

XI.

King *Solomon*, he
Was known to be free,
Built a holy grand lodge in his nation;
Each beautiful part
Was due to the art
Of *Hiram*, the great learned mason.

XII.

Let each mason free,
Toast his memory,
Join hands without dissimulation;
Let Cowans think on,
We know they are wrong,
Drink a health to an accepted mason.

XIII.

But if any so mean,
Thro' avarice or stain,

Should debase himself in this high station;
That person so mean,
For such cursed gain,
Should be slain by the hand of a mason.

To all true and faithful Masons.

XL. SONG.

I.

'Tis masonry unites mankind,
To gen'rous actions forms the soul;
In friendly converse all conjoin'd.
One spirit animates the whole.

II.

Where e'er aspiring domes arise,
Where e'er sacred altars stand;
Those altars blaze unto the skies,
Those domes proclaim the mason's hand.

III.

As passions rough the soul disguise,
Till science cultivates the mind;
So the rude stone unshapen lies,
Till by the mason's art refin'd.

IV.

Tho' still our chief concern and care,
Be to deserve a brother's name;
Yet ever mindful of the fair,
Their kindest influence we claim.

V.

Let wretches at our manhood rail;
But they who once our order prove,
Will own that we who build so well,
With equal energy can love.

VI.

Sing brethren then the craft divine,
(Best band of social joy and mirth;)
With choral sound and cheerful wine,
Proclaim its virtues o'er the earth.

XLI. SONG.

By Brother John Jackson, S. G. W.

I.

See in the East the master plac'd,
How graceful unto us the sight;

His wardens just he doth instruct,
His noble orders to set right.
Where-e'er he list, his deacons straightway run,
To see the lodge well tyl'd and work begun.

II.

Like *Tyre's* sons we then pursue
The noble science we profess,
Each mason to his calling true
Down to the lowest from the best.
Square, plum, and level we do all maintain,
Emblems of justice are and shall remain.

III.

King *Solomon*, the great mason,
Honour unto the craft did raise;
The *Tyrian* prince and widow's son,
Let ev'ry brother jointly praise:
Drink to the memory of all the three,
And toast their names in glasses charg'd full high.

XLII. SONG.

By brother John Cartwright of Cheadle in Lancashire.

[Tune. Smile Britannia.]

I.

Attend, attend the strains
Ye masons free, whilst I
To celebrate your fame,
Your virtues sound on high;
Accepted masons, free and bold,
Will never live the dupes to gold.

II.

Great *Solomon* the king,
Great architect of fame;
Of whom all coasts did ring,
Rever'd a mason's name:
Like him, accepted, free, and bold,
True wisdom we prefer to gold.

Since him the great and wise
Of every age and clime,
With fame that never dies,
Pursued the art sublime;
Inspir'd by heav'n, just and free,
Have honour'd much our mysteay.

IV.

The glorious paths of those,
With heav'n-born wisdom crown'd;

We every day disclose,
And tread on sacred ground;
A mason, righteous, just and free,
Or else not worthy masonry.

XLIII. SONG.

By the foregoing Hand.

[Tune. The Bonny Broom.]

I.

To masonry your voices raise,
Ye brethren of the craft;
To that, and our great master's praise,
Let bumpers now be quaff'd:
True friendship, love and concord join'd,
Possess a mason's heart;
Those virtues beautify the mind,
And still adorn the art.

CHORUS.

Hail all hail, my brethren dear,
All hail to ye alway;
Regard the art, while ye have life,
Revere it every day.

II.

Whilst thus in unity we join,
Our hearts still good and true;
Inspired by the grace divine,
And no base ends in view:
We friendly meet, ourselves employ,
To improve the fruitful mind;
With blessings which can never cloy,
But dignify mankind.
Chor. Hail, all hail, &c.

III.

No flinty hearts amongst us are,
We're generous and kind;
The needy man our fortune shares,
If him we worthy find:
Our charity from East to West,
To each worthy object we
Diffuse, as is the great behest,
To every man that's free.
Chor. Hail, all hail, &c.

IV.

Thus bless'd and blessing well we know,
Our joys can never end

For long as vital spirits flow;
A mason finds a friend.
Then join your hearts and tongues with mine,
One glorious art to praise;
Discreetly take the generous wine,
Let reason rule your ways.
Chor. Hail, all hail, &c.

XLIV.

AN ODE BY THE SAME HAND.

RECITATIVE.

Bless'd be the day that gave to me
The secrets of free-masonry;
In that alone m'ambition's plac'd,
In that alone let me be grac'd;
No greater titles let me bear,
Than what's pertaining to the square.

AIR.

Tho' envious mortals vainly try,
On us to cast absurdity,
We laugh at all their spleen;
The level'd man, the upright heart,
Shall still adorn our glorious art,
Nor mind their vile chagrin:
The ermin'd robe, the rev'rend crozier too,
Have prov'd us noble, honest, just, and true.

CHORUS.

In vain then let prejudic'd mortals declare
Their hate of us masons, we're trully sincere;
If for that they despise us, their folly they prove,
For a mason's grand maxim is brotherly love;
But yet, after all, if they'd fain be thought wise,
Let them enter the lodge, and we'll open their eyes.

XLV. SONG.

I.

How bless'd are we from ignorance freed,
And the base notions of mankind,
Here every virtuous moral deed
Instructs and fortifies the mind;
Hail! antient, hallow'd, solemn ground,
Where light and masonry I found.

II.

Hence vile detractors from us fly,
Far to the gloomy shades of night,
Like owls that hate the mid-day sky,
And sink with envy from its light;
With them o'er graves and ruins rot,
For hating knowledge you know not.

III.

When we assemble on a hill,
Or in due form upon the plain;
Our master doth with learned skill
the secret plan and work explain:
No busy eye, nor Cowan's ear,
Can our grand mystery see or hear.

IV.

Our table deck'd with shining truth,
Sweet emblems that elate the heart;
While each attentive list'ning youth
Burns to perform his worthy part.
Resolving with religious care,
To live by compass, rule, and square.

V.

Our master watching in the East
The golden streaks of rising sun;
To see his men at labour plac'd,
Who all like willing crafts doth run:
Oh! may his wisdom ever be
Honour to us and masonry.

VI.

Not far from him as Gnomom true,
Beauty stands with watchful eye,
Whose cheerful voice our spirits renew,
And each his labour doth lay by;
His kind refreshing office still,
Inspires each craft in mason's skill.

VII.

See in the West our oblong's length,
The brave *Corinthian* pillar stands
The lodge's friend and greatest strength,
Rewarding crafts with liberal hands;
Sure this our lodge must lasting be,
Supported by these columns three.

VIII.

As bees from flowers honey brings,
Sweet treasure to their master's store;

So masons do all sacred things,
And wonders from the distant shores;
To enrich the lodge with wisdom's light,
Where babbling folly's lost in night.

IX.

Each *Roman* chief did proudly view
Their temples rising to the sky,
And as they nations did subdue,
They rais'd triumphal arches high;
Which got us masons such a name,
As vies with mighty *Cæsar's* fame.

X.

* The kings who rais'd *Diana's* columns,
With royal art, by skilful hands;
As priests recorded in their volumes,
And poets sung to distant lands:
Th'adoring world that did them see,
Forgot the enshrined deity.

XI.

Such is our boast, my brethren dear,
Fellows to kings and princes too,
The master's gift — was proud to wear,
As now the great and noble do;
The great, the noble, and the sage,
Masons rever'd from age to age.

CHORUS.

Then to each brother in distress.
Throughout the nations, parts, or climes,
Charge, brethren, to his quick redress,
As masons did in ancient times;
From want and hardships set them free,
Bless'd with health and masonry.

Nor once forget the lovely fair,
Divinely made of *Adam's* bone;
Whose heav'nly looks can banish care,
And ease the sighing lover's moan;
To them whose soft enjoyment brings
Us heroes, architects and kings.

* The Temple of *Diana*, at *Ephesus*.

XLVI. SONG.

By brother *E——P——*.

I.

Come fill up a bumper, and let it go round,
Let mirth and good fellowship always abound;
And let the world see,
That free-masonry,
Doth teach honest hearts to be jovial and free.

II.

Our lodge, now compos'd of honest free hearts,
Our master most freely his secrets imparts;
And so we improve,
In knowledge and love,
By help from our mighty grand master above.

III.

Let honour and friendship eternally reign,
Let each brother mason the truth so maintain;
That all may agree,
That free-masonry,
Doth teach honest hearts to be honest and free.

IV.

In mirth and good fellowship we will agree,
For none are more blest or more happy than we;
And thus we'll endure,
While our actions are pure,
Kind heaven those blessings to us doth insure.

XLVII.

AN ODE.

Wake the lute and quivering strings,
Mystic truths *Urania* brings;
Friendly visitant to thee,
We owe the depths of masonry:
Fairest of the virgin choir,
Warbling to the golden lyre;
Hail, divine *Urania*, hail.

II.

Here in friendship's sacred bower,
Thy downy wing'd and smiling hour;
Mirth invites, and social song,
Nameless mysteries among:
Crown the bowl and fill the glass,
To ev'ry virtue, ev'ry grace;

To the brotherhood resound
Health, and let it thrice go round.

III.

We restore the times of old,
The blooming glorious age of gold;
As the new creation free,
Blest with gay *Euphrosyne*:
We with godlike science talk,
And with fair *Astrea* walk;
Innocence adorns the day,
Brighter than the smiles of *May*.

IV.

Pour the rosy wine again,
Wake a louder, louder strain;
Rapid zephyrs, as ye fly,
Waft our voices to the sky;
While we celebrate the nine,
And the wonders of the trine.
While the angels sing above,
As we below, of peace and love.

XLVIII. SONG.

By brother *E*—— *P*——.

I.

Hail, sacred art, by heav'n design'd
A gracious blessing for all mankind;
Peace, joy, and love, thou dost bestow,
On us thy votaries below.

II.

Bright wisdom's footsteps here we trace,
From *Solomon*, that prince of peace;
Whose glorious maxims we still hold,
More precious than rich *Ophir's* gold.

III.

His heavenly proverbs to us tell,
How we on earth should ever dwell;
In harmony and social love,
To emulate the blest above.

VI.

Now having wisdom for our guide,
By its sweet precepts we'll abide;
Envy and hatred we'll dispel,
No wrathful fool with us shall dwell.

V.

Vain, empty grandeur shall not find
Its dwelling in a mason's mind;
A mason who is true and wise,
Its glittering pomp always despise.

VI.

Humility, love, joy and peace,
Within his mind shall fill their place;
Virtue and wisdom thus combin'd,
Shall decorate the mason's mind.

XLIX. SONG.

Tune—God save the King.

I.

HAIL! Masonry divine,
Glory of ages shine,
Long may'st thou hold;
Where-e'er thy lodges stand,
May they have great command,
And always grace the land;
Thou art divine.

II.

Great fabrics still arise,
And touch the azure skies,
Great are thy schemes;
Thy noble orders are
Matchless beyond compare,
No art with thee can share;
Thou art divine.

III.

Hiram, the architect,
Did all the craft direct,
How they should build;
Solomon, great *Israel's* king,
Did mighty blessings bring,
And left us room to sing,
Hail! royal ART!

L. SONG.

I.

Let masons be merry each night when they meet,
And always each other most lovingly greet,
Let envy and discord be sunk in the deep

By such as are able great secrets to keep,
Let all the world gaze on our art with surprise,
They're all in the dark till we open their eyes.

II.

Whoever is known to act on the square,
And likewise well skill'd in our secrets rare,
Are always respected, whether wealthy or poor,
And ne'er yet was careless of matters that's pure.
Their actions are bright, and their lives spent in love,
At length will be happy in the grand lodge above.

III.

We are brothers to princes, and fellows to kings,
Our fame through the world continually rings;
As we lovingly meet, so we lovingly part,
No mason did ever bear malice at heart:
The fool that's conceited we'll never despise,
Let him come to the lodge, and we'll make him more wise.

IV.

The sanctum sanctorum by masons was fram'd,
And all the fine works which the temple contain'd,
By *Hiram's* contrivance, the pride of my song,
The noise of a tool was not heard along;
And the number of masons that round it move,
By him were directed, inspir'd from above.

LI. SONG.

I.

If unity be good in every degree,
What can be compar'd with that of masonry?
In unity we meet, and in unity we part;
Let every mason chorus, hail, mighty art!
Let every, &c.

II.

The vulgar often murmur at our noble art,
Because the great arcanum to them we don't impart;
In ignorance let them live, and in ignorance let them die,
Be silent and secret let every mason cry.
Be silent, &c.

III.

Let a bumper be crown'd unto the art of masonry,
And to each jovial brother that is a mason free;

We act upon the square, on the level we'll depart,
Let every mason sing, hail, glorious art.
Let every, &c.

LII. SONG.

Tune—The Miller of Mansfield.

I.

How happy a mason whose bosom still flows
With friendship, and ever most cheerfully goes;
The effects of the mysteries lodg'd in his breast,
Mysteries rever'd and by princes possest.
Our friends and our bottle we best can enjoy,
No rancour or envy our quiet annoy,
Our plumb, line, and compass, our square and our tools
Direct all our actions in virtue's fair rules.

II.

To *Mars* and to *Venus* we're equally true,
Our hearts can enliven, our charms can subdue;
Let the enemy tell, and the ladies declare
No class or profession with masons compare;
To give a fond lustre we ne'er need a crest,
Since honor and virtue remain in our breast;
We'll charm the rude world when we clap, laugh and sing,
If so happy a mason, say, who'd be a king.

LIII. SONG.

[Tune—Hail Masonry, &c.]

I.

Let worthy brethren all combine
For to adorn our mystic art,
So as the craft may ever shine,
And cheer each faithful brother's heart;
Then, brethren, all in chorus sing,
Prosper the craft and bless the king.

II.

We level'd, plumm'd and squar'd, aright,
The five noble orders upright stands,
Wisdom and strength, with beauty's height,
The wonder of the world commands.
Then brethren all, &c.

III.

Ye fools and Cowans all, who plot
For to obtain our mystery,
Ye strive in vain, attempt it not,
Such creatures never shall be free;
Then brethren all, &c.

IV.

The wise, the noble, good, and great,
Can only be accepted here;
The knave or fool, tho' deck'd in state,
Shall ne'er approach the master's chair
Then brethren all, &c.

V.

Now fill your glasses, charge them high,
Let our grand master's health go round;
And let each here o'er-flow with joy,
And love and unity abound.
Then brethren all, &c.

LIV. SONG.

I.

Let masons ever live in love,
Let harmony their blessings prove,
And sacred lodge on earth the place,
Where freedom smiles in every face.

CHORUS.

Live free-masons, free-masons live and love,
And shew that your types are from above.

II.

Behold the world all in amaze,
Each curious eye with transport gaze,
They look, they wish to be,
What none can gain, except he's free.
Chor. Live free-masons, &c.

III.

Then let each brother charge full high,
And let us drink the memory,
Of *Hiram* and king *Solomon*,
Whose fame has thro' all ages run.
Chor. Live free-masons, &c.

LV. SONG.

By brother Robert Hall.

[Tune—Rule Britannia.]

I.

When masonry, by heav'n's decree,
Arose from father *Adam's* brain,
This, was the charter of the fraternity,
And secrecy shall guard the same.

CHORUS.

Hail masonry, for ever, ever may thou be,
To all but us a mystery.

II.

The brethren all upright and just.
Shall ever act upon the square;
Until that the world dissolves to dust,
The needy shall their bounty share.
Cho. Hail masonry, &c.

III.

True moral men, sincere and free,
Shall wisdom's dictates still impart,
And mirth and joy, and true social unity,
Shall bless those peaceful sons of art.
Cho. Hail masonry, &c.

IV.

The Cowan and the crafty knave,
Shall never tread the sacred ground,
The griping miser, traitor, nor the abject slave,
In mason's lodge shall ne'er be found.
Cho. Hail masonry, &c.

V.

But if he's honest, just and true,
His life and actions clear and bright;
Report him, and prepare him, and invest him too,
For he's the man shall see the light.
Cho. Hail masonry, &c.

LVI.

A NEW SONG.

By the foregoing Hand.

I.

When Sol, ascending from the East,
Projects his rays into the West,

And darkness turns to light:
With upright emblem wisdom stands,
And quickly he does give commands,
To see the lodge til'd right.

II.

In solemn form he then declares,
The lodge is open, work prepares,
No greater joys we ask.
Attentive then to work we fall,
Obedient to our master all,
Each to perform his task.

III.

We square our deeds by virtue's plan,
And dignify each honest man,
With secrets still unknown;
The monarch, statesman and divine,
Unite in mason's grand design,
And in the lodge have shone.

IV.

But when the bright meridian sun,
One half his daily course has run,
And makes the shortest shade;
We then erect fair beauty's pile,
Which makes each mason sing and smile,
For virtue's joys ne'er fade.

V.

Our glasses charg'd in solemn state,
We drink to all the good and great,
That love free-masonry;
We toast our brethren, friends, and wives,
And thus we masons always strive,
In friendship to agree.

VI.

In mirth we spend the time of East
'Till Sol declines into the West,
Then strength performs his part;
And to complete the mason's life,
Each hastens unto his girl or wife,
To propagate the art.

LVI.

A NEW MASON'S SONG.

1.

As long as our coast does with whiteness appear,
Still masons stand foremost in verse;

Whilst harmony, friendship, and joys are held dear.
New bands shall our praises rehearse.

CHORUS.

Though lodges less favoured, less happy, decay,
Destroyed by old time as it runs;
Tho' Albions, Gregorians and Bucks fade away,
Still masons shall live in their sons.

II.

If envy attempts our success to impede,
United we will trample her down:
If faction should threaten, we'll shew we're agreed,
And discord shall own we are one.
Chor. Tho' lodges, &c.

III.

Whilst with ardour we glow, this our order to raise,
Promoting its welfare and peace:
Old masons return, our endeavours to praise,
And new ones confirm the increase,
Chor. Tho' lodges, &c.

IV.

Go on, cries our parents, for time is your friend,
Its flight shall increase your renown;
And mirth shall your guest be, and Bacchus attend,
And joy all your meetings shall crown.
Chor. Tho' lodges, &c.

LVII. SONG.

I.

Arise gentle muse, who with wisdom inspires,
Each bosom that's ardent in virtuous desires;
For from glorious actions, the bliss that accrues,
Is the worth all admire, and each mason pursues.

CHORUS.

Hence harmony springs, 'tis the cement of love,
Fair freedom on earth, and bright union above.

II.

Indignant around us, tho' discord is seen,
And malice full loaded, venemous spleen;
To the one we'll be deaf, to the other be blind,
For virtue will always give strength to the mind.
Hence harmony springs, &c.

III.

Thus beauty's gay charms, with lustre divine,
Our art shall adorn, which for ever will shine,
'Till time circling round shall unfold the great truth,
Which thus has united the sage and the youth.
Hence harmony springs, &c.

LIII. SONG.

I.

Begin O ye muses, a free-mason's strain;
Let the numbers be gentle, and easy, and plain,
While thus in concert we joyfully sing,
Each brother's happy and blest as a king,
For princes disdain not companions to be,
With a man that's own'd for a mason and free.

II.

Why seek the best nobles our mystery to know,
And rather sing here than sip tea with a beau;
The notes of knowledge more powerfully call,
Than fav'rite at court, or toast at a ball;
For truth's sake a lord is of equal degree*,
With a man that is own'd for a mason and free.

III.

Great *Jove* first lightened the glorious flame
Of science, that sages free-masonry name,
From *Adam* it past to the patriarchs old,
And wisest of kings did prefer it to gold;
Hiram of *Tyre* join'd with him to be,
Of the number of those that were masons and free.

IV.

The *Gregs* and the *Galkes*†, and others they say,
Have set up their lodges, and mimic our way;
But frogs claim a curse when they croak from the fen,
And monkies a kick when they imitate men;
In vain shallow mortal the rivals would be,
To the man that is own'd for a mason and free.

* The highest person in the lodge is upon a level with the lowest; (the officers excepted) but when out of the lodge, all due distinction is strictly observed: and free masons are so far *from taking any* liberty with noble brothers on account of ma*sonical familiarity*, that they pay them more homage than the *rest of mankind.*

† See the note to the 36th Song.

V.

The wisdom of *Greece* and old *Rome* we explore,
Nay pass to the learn'd of the *Memphian* shore,
What secrets *Euphrates* and *Tygris* have known,
And *Palestine* gather'd, are here made our own;
Well may the world wonder what strange things we see,
With the man that is known a free-mason to be.

VI.

Tho' women from lodges are always debarr'd,
Dear fair ones repent not, nor censure too hard;
No rivals are here, no not even in glass,
Where fribbles so doat on the shade of an ass;
Your own dearest pictures, our hearts could you see,
Would be found in the bosom of him that is free.

VII.

The graces and virtue here mutually join,
And science and knowledge the soul to refine:
Bless'd concord and eagle-high truth hover round,
And face to face friendship cries, see the bowl crown'd;
Here's a health, let it pass with the number of three,
To him that is known a good mason and free.

LIX. SONG.

I.

When a lodge of free-masons are cloath'd in their aprons,
In order to make a new brother,
With firm hearts and clean hands they repair to their stands,
And justly support one another.

II.

Trusty brother take care, of *Eve's* droppers beware,
'Tis a just and solemn occasion;
Give the word and the blow, that workmen may know
You are going to make a free-mason.

III.

The master stands due, and his officers too,
While craftsmen are plying their station;
The deacons doth stand right for the command
Of a free and an accepted mason.

IV.

Now traverse your ground, as in duty you're bound,
And revere the most sacred oration,
That leads to the way, and proves the first ray,
Of the light of an accepted mason.

V.

Here's tokens and signs, with problems and lines,
And room too for deep speculation;
Here virtue and truth are taught to the youth,
When first he is bound to a mason.

VI.

Hieroglyphicks bright, and light reverts light,
On the rules and tools of vocation;
We work and we sing, the craft and the king,
'Tis both duty and choice in a mason.

VII.

What's said or is done, is here truly laid down,
In form of our high installation,
Yet I challenge all men to know what I mean,
Unless he's an accepted mason.

VIII.

The ladies claim right to come into our light,
Since the apron they say is their bearing;
Can they subject their will, and keep their tongues still,
And let talking be chang'd into hearing.

IX.

This difficult task is the least we can ask
To secure us on sundry occasions,
When with this they comply, our utmost we'll try
To raise lodges for lady free-masons.

X.

'Till this can be done, must each brother be mum,
Tho' the fair one should wheedle and teaze on,
Be just, true, and kind, but still bear in mind,
At all times, that you are a free-mason.

AN ODE.

By brother Edward Fenner.

With grateful hearts your voices raise,
To sound the great Creator's praise,
Who by his word dispell'd the night,
And form'd the radiant beams of light;
Who fram'd the heav'ns, the earth, the skies,
And bid the wondrous fabric rise,
Who view'd his work and found it just,
And then created man from dust.

Happy in *Eden* was he laid,
Nor did he go astray,

Till, by the serpent, *Eve* betray'd,
First fell and led the way.

But falling from this happy plain,
Subject to various wants and pain,
Labour and art must now provide,
What *Eden* freely once supply'd;
Some learn'd to till th'unwilling ground;
Some bid the well-strung harp to sound;
Each different arts pursu'd and taught,
Till to perfection each was brought.

Masons pursue the truth divine,
We cannot go astray,
Since three great lights conjointly shine,
To point us out the way

Zion appears, rejoice, rejoice,
Exult, and hear, obey the voice,
Of mercy and enlightening grace,
Recalling us to *Eden's* place;
With faith believe, and hope pursue,
And mercy still for mercy shew;
Proclaim aloud, with grateful theme,
The great Redeemer's blessed name.

The Eastern star now shews us light,
Let us not go astray;
Let faith, hope, charity unite,
To cheer the gladsome way.

LXI. SONG.

I.

Ye thrice happy few,
Whose hearts have been true;
In concord and unity found;
Let's sing and rejoice,
And unite ev'ry voice,
To send the gay chorus around, to send the gay chorus around.

CHORUS.

For like pillars we stand,
An immovable band,
Cemented by powers from above;
Then freely let's pass
The generous glass,
To masonry, friendship and love, to masonry, friendship and *love.*

II.

The grand architect,
Whose word did erect
Eternity, measure, and space,
First laid the fair plan,
On which we began,
Cement of harmony and peace, cement of harmony and peace.
Chor. For like pillars we stand, &c.

III.

Whose firmness of hearts,
Fair treasure of arts,
To the eyes of the vulgar unknown;
Whose lustre can beam,
New dignity and fame,
On the pulpit, the bar, or the throne. *Encore.*
Chor. For like pillars we stand, &c.

IV.

Indissoluble bands,
Our hearts and our hands,
In social benevolence bind;
For true to his cause,
By immutable laws,
A mason's a friend to mankind. *Encore.*
Chor. For like pillars we stand, &c.

V.

Let joy flow around,
And peace olive-bound,
Preside at our mystical rites,
Whose candour maintains
Our auspicious domains,
And freedom with order unites. *Encore.*
Chor. For like pillars we stand, &c.

VI.

Nor let the dear maid
Our mysteries dread,
Nor think them repugnant to love;
To beauty we bend,
And her empire defend,
Her empire deriv'd from above. *Encore.*
Chor. For like pillars we stand, &c.

VII.

Then let's all unite,
Sincere and upright,
On the level of virtue to stand;
No mortals can be,
More happy than we,

With a brother and friend in each hand.
Chor. For like pillars we stand, &c.

LXII. SONG.

I.

Whoever wants wisdom, must with some delight,
Read, ponder, and pore, noon, morning and night;
Must turn over volumes of gigantic size,
Enlighten his mind, tho' he puts out his eyes.
Derry down, &c.

II.

If a general wou'd know how to muster his men,
By thousands, by hundreds, by fifties, by ten;
Or level his siege on high castle or town,
He must borrow his precepts from men of renown.
Derry down, &c.

III.

Wou'd a wry-fac'd physician or parson excel,
In preaching or giving a sanctified spell;
He first must read *Galen* and *Tillotson* thro'
E'er he gets credentials or business to do.
Derry down, &c.

IV.

But these are all follies, free-masons can prove,
In the lodge they find knowledge, fair virtue and love;
Without deaf'ning their ears, without blinding their eyes,
They find the compendious way to be wise.
Derry down, &c.

LXIII. SONG.

I.

Come, ye elves that be,
Come follow, follow me;
All you that guards have been
Without, and serv'd within:
Sing, let joy thro' us resound,
For all this lodge is sacred ground.

II.

Guides too, that fairies are,
Come five by five prepare:
Come bring fresh oil with speed,
Your dying lamps to feed;

All trimm'd in new and glitt'ring light,
To welcome garments that are white.

III.

Come seraphs too, that be
Bright rulers, three by three;
Attend on me your queen,
Two handmaids led between:
Whilst all around this health I name,
Shall make the hollow sounds proclaim.

IV.

Whilst sylvans and sylvan loves,
O'er mountains and in groves;
With brighter gems and sprightly dames,
Of fountains and of flames:
With joyful noise our hands and feet,
Shall echo, and the sound repeat.

V.

Whilst we who sing and love,
And live in springs above;
Descend, descend, do we,
With masons to be free:
Where springs of wine revive each face,
And streams of milk flow round the place.

VI.

Whilst cherubs guard the door,
With flaming sword before;
We thro' the key-hole creep,
And there unseen we peep:
O'er all their jewels skip and leap,
And trip it, trip it, step by step.

VII.

Or as upon the green,
We fairies turn unseen,
So here we make a ring,
While merry masons sing:
Around their crowns we whirl apace,
And not one single hair misplace.

VIII.

And down from thence we jump,
All with a silent thump;
None hear our feet rebound,
Round, round the table, round:
Nor sees us whilst we nimbly pass,
Thrice round the rim of ev'ry glass.

IX.

But if any crumbs withal,
Down from their table fall:
With greedy mirth we eat,
No honey is so sweet:
And when they drop it from their thumb,
We catch it *supernaculum*.

X.

Now as for masonry,
Altho' we are not free,
In lodges we have been,
And all their signs have seen:
Yet such love to the craft we bear,
Their secrets we will ne'er declare.

LXIV. SONG.

[Tune—The Mulberry Tree.]

Ye sons of great science, impatient to learn
What's meant by a mason, you here may discern:
He strengthens the weak, is a guide to the blind,
And the naked he cloaths, and befriends human kind.

Cho. All shall yield to masonry, all shall yield to masonry,
Bend to thee, blest masonry; bend to thee, blest masonry;
Matchless was he, who founded thee,
And thou like him immortal shall be,
And thou like him immortal shall be.

He walks on the level of honour and truth,
And shuns the vile passions of folly and youth;
The compass and square all his actions improve,
And his ultimate object is brotherly love.
All shall yield, &c.

By feeling inspir'd, he doth bounty impart,
For charity reigneth at large in his heart;
The indigent brother reliev'd from his woes,
Feels a pleasure inferior to him who bestows.
All shall yield, &c.

In the temple of truth he nobly shall rise,
Supported by that which *Solomon* did prize;
Thus rear'd and adorn'd, strength and beauty unite,
And he views the fair structure with inward delight.
All shall yield, &c.

With fortitude blest, he's a stranger to fears,
And govern'd by prudence, he cautiously steers;
Till temperance shews him the part of content,
And justice unveil'd gives a sign of consent.
All shall yield, &c.

Thus a mason I've drawn and set forth to your view,
And envy must own that the picture is true;
Then members become, let's be brethren and friends.
There's a secret remaining will make you amends.
All shall yield, &c.

PROLOGUES AND EPILOGUES.

A PROLOGUE

SPOKEN BY MR. GRIFFITH AT THE THEATRE ROYAL.

IF to delight and humanize the mind,
The savage world in social ties to bind;
To make the moral virtues all appear
Improv'd and useful, soften'd from severe:
If these demand the tribute of our praise,
The teacher's honour, or the poet's lays;
How do we view them all compris'd in thee,
Thrice honour'd and mysterious MASONRY!
By thee erected, spacious domes arise,
And spires ascending glittering in the skies;
The wond'rous whole by heav'nly art is crown'd,
And order in diversity is found;
Thro' such a length of ages, still how fair,
How bright, how blooming do thy looks appear;
And still shall bloom.—Time, as it glides away,
Fears for its own, before thine shall decay,
The use of accents from thy aid is thrown,
Thou form'st a silent language of thy own:
Disdain'st that records should contain thy art,
And only liv'st within the faithful heart.——
Behold where kings and a long shining train
Of garter'd heroes wait upon thy reign,
And boast no honour but a mason's name.
Still in the dark let the unknowing stray;
No matter what thy judge, or what they say;
Still may thy mystic secrets be conceal'd,
And only to a brother be reveal'd.

PROLOGUE.

As a wild rake that courts a virgin fair,
And tries in vain her virtue to ensnare:

Tho' what he calls his heav'n he may obtain,
By putting on the matrimonial chain:
At length enrag'd to find she still is chaste,
Her modest fame maliciously would blast;
So some at our fraternity do rail,
Because our secrets we so well conceal,
And curse the sentry with the flaming sword,
That keeps eve-droppers from the mason word;
Tho' rightly introduc'd all true men may
Obtain the secret in a lawful way,
They'd have us counter to our honour run;
Do what they must blame us for when done;
And when they find their teazing will not do,
Blinded with anger, heighth of folly show,
By railing at the thing they do not know.
Not so the assembly of the *Scotish* kirk,
Their wisdoms went a wiser way to work:
When they were told that masons practis'd charms,
Invok'd the de'il, and rais'd tempestuous storms,
Two of their body prudently they sent,
To learn what could by masonry be meant.
Admitted to the lodge and treated well,
At their return the assembly hop'd they'd tell.
We say nea mere than this (they both reply'd)
Do what we've done and ye'll be satisfy'd.

A PROLOGUE.

As some crack'd chymist of projecting brain,
Much for discovering, but more for gain;
With toil, incessant labours, puffs and blows
In search of something nature won't disclose.
At length his crucible and measures broke,
His fancy'd gain evaporate in smoke.
So some presumptuous still attempt to trace
The guarded symbol of our ancient race;
Enwrapp'd in venerable gloom it lies,
And mocks all sight but of a mason's eyes;
Like the fam'd stream enriching *Egypt's* shore,
All feel its use—but few its source explore.
All ages still must owe, and every land
Their pride and safety to the mason's hand.
Whether for gorgeous domes renown'd afar,
Or ramparts strong to stem the rage of war;
All we behold in earth or circling air,
Proclaims the power of compasses and square.
The heaven-taught science queen of arts appears,

Eludes the rust of time, and waste of years.
Thro' form and matter are her laws display'd,
Her rule's the same by which the world was made.
Whatever virtue grace the social name,
Those we profess, on those we found our fame;
Wisely the lodge looks down on tinsel state,
Where only to be good, is to be great.
Such souls by instinct to each other turn,
Demand alliance, and in friendship burn;
No shallow schemes, no stratagems nor arts,
Can break the cement that unites their hearts.
Then let pale envy, rage, and every name
Of fools mistaking infamy for fame;
Such have all countries and all ages borne,
And such all countries and all ages scorn;
Glorious the temple of the sylvan queen,
Pride of the world at *Ephesus* was seen.
A witless wretch, the *Prichard* of those days,
Stranger to virtue and unknown to praise,
Crooked of soul and fond of any name,
Consign'd the noble monument to flame:
Vain madam! if so thinking to destroy,
The art which cannot but with nature die.
Still with the craft, still shall his name survive,
And in our glory his disgrace shall live;
While his Cowans no more admittance gain
Than *Ephraimites* at *Jordan's* passage slain.

A PROLOGUE.

You've seen me oft in gold and ermin drest,
And wearing short liv'd honours on my breast;
But now the honourable badge I wear,
Gives an indelible high character:
And thus by our grand master am I sent,
To tell you what by masonry is meant.
If all the social virtues of the mind;
If an extensive love to all mankind;
If hospitable welcome to a guest,
And speedy charity to the distress'd;
If due regard to liberty and laws,
Zeal for our king and our country's cause;
If these are principles deserving fame,
Let MASONS then enjoy the praise they claim:
Nay more, though war destroys what masons build,
E'er to a peace inglorious we would yield,
Our squares and trowels into swords we'll turn,

And make our foes the wars they menace mourn;
For their contempt we'll no vain boaster spare,
Unless by chance we meet a MASON there.

SPOKEN BY A BROTHER.

While others sing of wars and martial feats,
Of bloody battles and of fam'd retreats;
A more noble subject shall my fancy raise,
And MASONRY alone shall claim my praise:
Hail! Masonry, thou royal art divine,
Blameless may I approach thy sacred shrine;
Thy radiant beauties let me there admire,
And warm my heart with thy celestial fire:
Ye wilful blind, seek not your own disgrace,
Be sure you come not near the hallowed place,
For fear too late your rashness you deplore,
And terrors feel by you unthought before.
With joy my faithful brethren here I see,
Joining their hearts in love and unity;
Still striving each other to excel
In social virtues and in doing well:
No party jars, no politic debate,
Which often wrath excites, and feuds create;
No impious talk, no fleering jests nor brawls,
Was ever heard within our peaceful walls,
Here in harmonious concert friendly join,
The prince, the soldier, tradesman, and divine,
And to each other mutual help afford;
The honest farmer and the noble lord.
Freedom and mirth attend the cheerful bowl,
Refresh the spirits, and enlarge the soul;
The cordial we with moderation use,
For temperance admits of no abuse;
Prudence we praise and fortitude commend,
To justice always and her friends a friend:
The scoffing tribe the shame of *Adam's* race,
Deride those mysteries which they cannot trace;
Profane solemnities they never saw,
And lying libels to them are a law;
The book of masonry they may in vain explore,
And turn mysterious pages o'er and o'er;
Hoping the great arcanum to attain,
But endless their toil, and fruitless all their pain:
They may as well for heat to *Greenland* go,
Or in the torrid regions seek for snow;
The royal craft the scoffing tribe despise,
And veils their secrets from unlawful eyes.

AN EPILOGUE.

SPOKEN BY MRS. THURMOND, A MASON'S WIFE.

With what malicious joy, e'er I knew better,
Have I been wont the masons to be-spatter;
How greedily have I believ'd each lie
Contriv'd against that fam'd society;
With many more complain'd—'twas very hard,
Women should from their secrets be debar'd,
When kings and statesmen to our sex reveal
Important secrets which they should conceal,
That beauteous ladies by their sparks ador'd
Never cou'd wheedle out the mason's word;
And oft their favors have bestow'd in vain,
Nor could one secret for another gain:
I thought, unable to explain the matter,
Each mason sure must be a woman hater:
With sudden fear and dismal horror struck,
I heard my spouse was to subscribe the book.
By all our loves I begg'd he would forbear;
Upon my knees I wept, and tore my hair;
But when I found him fix'd, how I behav'd,
I thought him lost, and like a fury rav'd;
Believ'd he would for ever be undone,
By some strange operation undergone.
When he came back, I found a change 'tis true,
But such a change as did his youth renew:
With rosy cheeks and smiling grace he came,
And sparkling eyes that spoke a bridegroom's flame.
Ye married ladies 'tis a happy life,
Believe me, that of a free-mason's wife,
Tho' they conceal the secrets of their friends,
In love and truth they make us full amends.

SPOKEN BY MRS. BELLAMY.

Well, here I'm come to let you know my thoughts;
Nay, ben't alarm'd, I'll not attack your faults;
Alike be safe, the cuckold and the wit,
The Cuckold-maker and the solemn cit.
I'm in good humour, and am come to prattle;
Han't I a head well turn'd, d'ye think to rattle?
But to clear up the point, and to be free,
What think you is my subject? MASONRY:
Tho' I'm afraid, as lawyers cases clear,
My learn'd debate will leave you as you were,
But I'm a woman—and when I say that,

You know we'll talk—altho' we know not what:
What think you ladies, e'nt it very hard,
How comes it that the softer hours of love,
To wheedle out this secret fruitless prove
For we can wheedle when we hope to move.
What can it mean, why all this mighty pother,
These mystic signs, and solemn calling, brother;
That we are qualify'd in signs are known,
We can keep secrets too, but they're our own.
When my good man first went to be a mason,
Tho' I resolv'd to put the smoother face on,
Yet to speak truly, I began to fear,
He must some dreadful operation bear;
But he return'd to satisfy each doubt,
And brought home ev'ry thing he carried out:
Nay, came improv'd, for on his face appear'd
A pleasing smile that ev'ry scruple clear'd.
Such added complaisance, so much good nature,
So much, so strangely alter'd for the better:
That to increase the mutual dear delight!
Wou'd he were made a mason ev'ry night.

EPILOGUE.

SPOKEN BY MRS. HORTON.

Where are these Hydras? let me vent my spleen;
Are these free-masons? bless me! these are men!
And young and brisk too; I expected monsters,
Brutes more prodigious than *Italian* songsters.
Lord, how report will lie, how vain's this pother;
These look like sparks who only love each other!
Ironically
Let easy faiths on such gross tales rely,
'Tis false by rules of physiognomy,
I'll ne'er believe it, poz, unless I try.
In proper time and place, there's little doubt,
But one might find their wondrous secrets out;
I shrewdly guess, egad, for all their shyness,
They'd render signs and tokens too of kindness;
If any truth in what I here observe is,
They'll quit ten brothers for one sister's service.
But hold, wild fancy, whither hast thou stray'd?
Where man's concern'd, alas, how frail's a maid!

I'm come to storm, to scold, to rail, to rate,
And see, the accuser's turn'd the advocate.
Say to what merits might I not pretend,

Who, tho' no sister, do yet prove your friend:
Wou'd beauty thus but in your cause appear,
'Twas something, Sirs, to be accepted there:
[Pointing to the boxes.
Ladies, be gracious to the mystic arts,
And kindly take the gen'rous masons parts;
Let no loquacious fop your joys partake,
He sues for telling, not for kissing sake:
Firm to their trust, the faithful craft conceal;
They cry no roast-meat, fare they ne'er so well;
No tell-tale sneer shall raise the conscious blush,
The loyal brother's word is always—hush.
What tho' they quote old *Solomon's* decree,
And vainly boast that thro' the world they're free;
With ease you'll humble the presumptuous braves,
One kind regard makes all these freemen slaves.

AN EPILOGUE.

Well, heaven's be prais'd, the mighty secret's out;
The secret that has made so strange a rout:
This moment I was taught behind the scenes,
What every word, and sign, and token means;
A charming secret, but I must conceal it,
If time, at nine months end, does not reveal it;
What monstrous horrid lies do some folks tell us,
Why masons, ladies, are quite clever fellows:
They're lovers of our sex, as I can witness,
And ne'er act contrary to * moral fitness:
If any of ye doubt it, try the masons,
They'll not deceive your largest expectations;
Let no misgrounded apprehensions seize ye,
They won't do any thing that can displease ye;
They're able workmen, and compleatly skill'd in
The truest arts and mysteries of building:
They'll build up families, and as most fit is,
Not only will erect, but people cities;
They'll fill as well as fabricate your houses,
And propagate a race of strong-built spouses.
If such their gifts; such, ladies, is their merit,
So great their skill, and strength, and life, and spirit,
What female heart can be so very hard,
As to refuse them their deserv'd reward.
Once on a time (as heathen story say)
Two mason-gods to *Troy* town took their way:
Arriv'd, and hir'd to work, to work they fell;
Hard was their task, but executed well:

* Alluding to CHUBB's Essay—so intitled.

With more than human strength, these heav'nly powers,
Rais'd the impregnable *Dardanian* towers;
Those towers which long secur'd the *Trojan* dames,
From *Grecian* ravishers, and *Grecian* flames:
Gratis they did it, whatsoe'er was done,
Wrong'd of their pay by king *Laomedon:*
Base sordid soul, of princes the disgrace;
But heav'n his guilt ayeng'd upon his race:
Most rudely did his *Troy* at length expire,
Reduc'd to ashes by vindictive fire.
Ladies, this story's written for your learning;
Let *Troy's* example fright you all from burning:
Let it this truth in ev'ry breast inspire,
That ev'ry workman's worthy of his hire;
But sure such virtue in the present age is,
None will defraud the brethren of their wages;
None will transgress the laws of common sense,
Which gives both sexes due benevolence:
A mason's full reward then do not grudge,
As ev'ry mason is your humble drudge:
Then treat the craft, ye fair, with kind regard,
And give 'em in your smiles, their best reward:
Give 'em to boast, where'er their art extends,
That they and beauty from this hour are friends.

A NEW PROLOGUE,

SPOKEN IN THE CHARACTER OF AN IRISH FREE-MASON,

AT THE THEATRE-ROYAL IN THE HAY-MARKET.

Written by Lau. Dermott, D. G. M.

I Darby Mulroony, from Moat of Grenoge,
Beg leave to be spaking by way of proloag;
And first to begin, this night is the day,
Appointed for L'Estrange's benefit play:
I heard him, just now, telling an actor,
He'd soon be as rich as a jew or contractor;
His lodge congregated, and ready for certain,
To open in form behind this big curtain.
But he admits women, because they are skill'd in
(As well as free-masons) the new art of building:
O the sweet creatures! They're cunning projectors,
They build without rule, square, compass, or sectors;
Their stones are all curls, their bricks are all wool,
Their mortar's pomatum, foundation a skull;
On which they can build, (I'm sure 'tis no lie)
As broad as a turf-stack, but three times as high.

The men too can build as fancy best suits,
With curls on each side like a pair of volutes;
High tupees in front, just like a key-stone,
To wedge up the brains in skulls that have none:
For freize and festoons, they use Brussels laces,
And like the fine ladies, can white-wash their faces;
With long tails behind, and nothing before,
Except down this way a little tom bore.
Meaning tambour.
Thus some have describ'd our actors at large;
You visitors are not subject to this charge.
[*Bowing to the Audience.*
In our ancient craft true friendships abound,
I wish, amongst brethren, the like could be found.
Were Yankees free-masons, and the Britons too,
They'd harken to reason, old friendship renew:
They'd drink and shake hands, become mighty civil,
And throw all their guns and their swords to the devil.
But I'll say no more—*(pause)* the times very quare,
They never shall catch poor darby in the snare:
My political bundoon* shall not appear,
My business to-night is to welcome you here.
Welcome brethren of the square and compass,
Welcome, bucks, who love to make a rompus,
Welcome, cits, who love to sit in quiet;
Welcome, above, who never love to riot:
Welcome, critics, dread of every poet,
You spare the craft, because you do not know it.
Ten thousand welcomes Darby does decree
To all the ladies; welcome gra ma chree. †

* Posteriors or nonsense. † My hearts love.

A NEW PROLOGUE,

SPOKEN IN THE CHARACTER OF A TEAGUE, FOR THE BENEFIT OF AN ENGLISH FREE-MASON IN DISTRESS.

Written by Lau. Dermott, D. G. M.

God save you, gentle folks, both great and small,
I'm come to tell———*(pause)* phuh, I forgot it all.
You, mister prompter, there behind the screen,
Why don't you spake, and tell me what I mean?
I have it now, I'm sorry I confess,
A brother mason is in great distress;
Nothing to ate, and what you all will think
Ten times worse, the devil a sup of drink.

To-day I ax'd him, how did matters go;
He shook his head, and cry'd but so and so;
What want you, said I, come tell me, honey?
Nothing said he—but a bag of money:
For want of which, all my guts are aching;
Why do you laugh,—is it game you're making?
[To the galleries.
The devil burn me, but he'll be running creazy,
[In a heat.
Except, this night, you make his stomach easy.
He is London born, a true patriot really,
And I'm his brother, born in Shilealy.
Arra, yes, why not,—pray where's the blunder?
It is but three hundred miles asunder:
What though our parents never seen each other,
Faith that's no reason that he's not my brother?
For we are masons, and our union hence
Hath made us brothers in the strictest sense.
Our union such, that all alike partakes,
Whether England, Ireland, or the land of cakes;
Nay round the globe, where'er a mason roam,
He finds a brother, and a kindly home.
Therefore, my jewels, let us all befriend him,
And when in danger, Hannum an Doul defend him.

SOLOMON'S TEMPLE:

AN ORATORIO.

DRAMATIS PERSONÆ.

Solomon, the Grand-Master.	*Uriel*, Angel of the Sun.
High Priest.	*Sheba*, Queen of the South.
Hiram, the Workman.	Chorus of Priests and Nobles.

ACT I.

SOLOMON.

Recitative.

Conven'd we're met—chief oracle of heav'n,
To whom the sacred mysteries are given;
We're met to bid a splendid fabric rise,
Worthy the mighty ruler of the skies.

High-Priest.

And lo! where *Uriel*, angel of the sun
Arrives to see the mighty business done.

Air.

Behold he comes upon the wings of light,
And with his sunny vestments cheers the sight.

URIEL.

Recitative.

The Lord supreme, grand-master of the skies,
Who bid creation from a chaos rise;
The rules of architecture first engrav'd,
On *Adam's* heart.

Chorus of Priests and Nobles.

To heav'n's high architect, all praise,
All gratitude be given;
Who deign'd the human soul to raise,
By secrets sprung from heav'n.

SOLOMON.

Recitative.

Adam, well vers'd in arts,
Gave to his sons the plumb and line:
By masonry sage *Tubal Cain*,
To the deep organ tun'd the strain.

Air.

And while he swell'd the melting note,
On high the silver concord float.

High Priest.

Recitative accompanied.

Upon the surface of the waves,
(When God a mighty deluge pours)
Noah, a chosen remnant saves,
And laid the ark's stupendous floors.

URIEL.

Air.

Hark from on high, the mason-word!
'*David*, my servant, shall not build
'A lodge for heav'n's all-sov'reign Lord,
'Since blood and war have stain'd his shield;
'That for our deputy his son
'We have reserv'd—Prince *Solomon*. Da capo.

Chorus of Priests and Nobles.

Sound great JEHOVAH's praise!
Who bid young *Solomon* the temple raise.

SOLOMON,

Recitative.

So grand a structure shall we raise,
That men shall wonder! Angels gaze!
By art divine it shall be rear'd,
Nor shall the hammer's noise be heard.

Chorus.

Sound great JEHOVAH's praise,
Who bid king *Solomon* the temple raise.

URIEL.

Recitative.

To plan the mighty dome,
Hiram, the master-mason's come.

Air by Uriel.

We know thee by thy apron white,
Well skill'd in masonry.
We know thee by thy jewel's blaze,
Thy manly walk and air;
Instructed thou the lodge shalt raise,
Let all for work prepare.

HIRAM.

Air.

Not like *Babel's* haughty building,
Shall our greater lodge be fram'd;
That to hideous jargon yielding,
Justly was a *Babel* nam'd:
There confusion all o'er-bearing,
Neither sign nor word they knew;
We our work with order squaring,
Each proportion shall be true.

SOLOMON.

Recitative.

Cedars, which since creation grew,
Fall of themselves to grace the dome.
All *Lebanon*, as if she knew,
The great occasion, lo is come.

URIEL.

Air.

Behold, my brethren of the sky,
The work begins worthy an angel's eye:

Chorus of Priests and Nobles.

Be present all ye heavenly hosts;
The work begins, the Lord defrays the cost.

ACT II.

MESSENGER.

Recitative.

Behold, attended by a numerous train,
Queen of the South, fair *Sheba*, greets thy reign!
In admiration of thy wisdom, she
Comes to present the bended knee.

SOLOMON TO HIRAM.

Receive her with a fair salute,
Such as with majesty may suit.

HIRAM.

Air.

When allegiance bids obey,
We with pleasure own its sway.

ENTER SHEBA ATTENDED.

Obedient to superior greatness, see
Our sceptre hails thy mightier majesty.

SHEBA.

Air.

Thus *Phœbe*, queen of shade and night,
Owing the sun's superior rays;
With feebler glory, lesser light,
Attends the triumph of his blaze:
Oh, all excelling Prince, receive,
The tribute due to such a king;
Not the gift, but will, believe,
Take the heart, not what we bring. Da capo.

SOLOMON.

Recitative.

Let measures softly sweet,
Illustrious *Sheba's* presence greet.

SOLOMON.

Air.

Tune the lute and string the lyre,
Equal to the fair we sing:
Who can see and not admire,
Sheba, consort for a king!
Enliv'ning wit and beauty join,
Melting sense and graceful air;
Here united powers combine,
To make her brightest of the fair. Da capo.

SOLOMON.

Recitative.

Hiram, our brother and our friend,
Do thou the Queen with me attend.

SCENE II.

A VIEW OF THE TEMPLE,

High Priest.

Recitative.

Sacred to heav'n, behold the dome appears,
Lo, what august solemnity it wears;

Angels themselves have deign'd to deck the frame,
And beauteous *Sheba* shall report its fame.

Air.

When the Queen of the South shall return
To the climes which acknowledge her sway;
Where the sun's warmer beams fiercely burn,
The Princess with transport shall say:
Well worthy my journey, I've seen
A monarch both graceful and wise,
Deserving the love of a Queen,
And a temple well worthy the skies.

Chorus.

Open ye gates, receive the Queen who shares,
With equal sense, your happiness and cares.

HIRAM.

Recitative.

Of riches much, but more of wisdom see;
Proportion'd workmanship, and masonry

HIRAM.

Air.

Oh, charming *Sheba*, there behold
What massy stores of burnish'd gold,
Yet richer is our art;
Not all the orient gems that shine,
Nor treasures of rich *Ophir's* mine,
Excel the mason's heart:
True to the fair, he honours more,
Than glittering gems or brightest ore,
The plighted pledge of love:
To ev'ry tie of honour bound,
In love and friendship constant found,
And favour'd from above.

SOLOMON AND SHEBA.

Duet.

Sheba. One gem beyond the rest I see,
And charming Solomon is he.

Solom. One gem beyond the rest I see,
Fairest of fair ones, thou art she.
Sheba. Oh thou surpassing all men wise.
Solom. And thine excelling women's eyes.

HIRAM.

Recitative.

Wisdom and beauty doth combine;
Our art to raise, our hearts to join.

Chorus.

Give to masonry the prise,
Where the fairest chuse the wise;
Beauty still shou'd wisdom love;
Beauty and order reign above.

FINIS.

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OF THE

ANCIENT AND HONORABLE FRATERNITY

OF

FREE AND ACCEPTED

MASONS

IN THE

STATE OF NEW-YORK;

COLLECTED AND DIGESTED BY ORDER OF THE

Grand Lodge.

NEW-YORK:

PUBLISHED BY SOUTHWICK & HARDCASTLE,

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ANNO LUCIS 5805.

TO

HIS EXCELLENCY

George Washington, Esq.

IN Testimony, as well of his exalted Services to his Country, as of his distinguished Character as a MASON, the following Book of CONSTITUTIONS of the most ancient and honorable Fraternity of *Free and Accepted Masons*, by order and in behalf of the GRAND LODGE of the State of New-York, is dedicated,

By his most

Humble Servant,

JAMES GILES, *G. Secretary.*

A. L. 5785.

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MASONIC

CONSTITUTIONS, &c.

CHAP. I.

Of the TEMPER *and* QUALITIES *requisite in those who would be* FREE AND ACCEPTED MASONS.

BEFORE we enter upon the duties of the *operative Mason*, in the various offices and stations to which he may be called in the Lodge, it is proper to give some account of the *temper* and *qualities*, which are absolutely requisite in all who aspire to partake of the sublime honors and advantages belonging to those who are duly initiated into the *mysteries*, and instructed in the *art* of ancient MASONRY.

SECTION I.

Concerning GOD *and* RELIGION.

WHOEVER, from love of knowledge, interest, or curiosity, desires to be a *Mason*, he is to know that, as his foundation and great corner-stone, he is to believe firmly in the eternal GOD, and to pay that worship which is due to him, as the great ARCHITECT and GOVERNOR of the universe. A Mason is also obliged, by his tenure, to observe the moral law, as a true *Noachida** ; and if he rightly understands the royal art, he cannot tread in the irreligious paths of the unhappy libertine, the deist, or stupid atheist,

* Sons of Noah ; the first name for Free Masons.

nor, in any case, act against the great inward light of his own conscience.

He will likewise shun the gross errors of bigotry and superstition; making a due use of his own reason, according to that liberty wherewith a Mason is made free. For although, in ancient times, the *Christian Masons* were charged to comply with the Christian usages of the countries where they sojourned or worked (being found in all nations, and of divers religions and persuasions) yet it is now thought most expedient that the brethren in general should only be charged to adhere to the *essentials* of religion in which all men agree; leaving each brother to his own private judgment, as to particular modes and forms. Whence it follows, that all Masons are to be *good men and true* —men of honor and honesty, by whatever religious names or persuasions distinguished; always following that golden precept of "Doing unto all men as (upon a change of conditions) they would that all men should do unto them."

Thus, since Masons, by their tenure, must agree in the three great articles of Noah, Masonry becomes the centre of union among the brethren, and the happy means of conciliating, and cementing into one body, those who might otherwise have remained at a perpetual distance; thereby strengthening and not weakening the divine obligations of Religion and Love!

SECTION II.

Concerning Government and the Civil Magistrate.

Whoever would be a true Mason, is further to know that, by the rules of his art, his obligations as a subject and citizen will not be relaxed but enforced. He is to be a lover of quiet, peaceable and obedient to the civil powers, which yield him protection, and are set over him where he resides or works; so far as they infringe not the limited bounds of reason and religion. Nor can a real craftsman ever be concerned *in plots* against the state, or be disrespectful to

the magistracy ; because the welfare of his country is his peculiar care.

But if any brother, by forgetting for a time the rules of his craft, and listening to evil councils, should unhappily fall into a contrary conduct, he is not to be countenanced in his crimes or rebellion against the state ; but he forfeits all benefits of the Lodge, and his fellows would refuse to associate or converse with him in private, while he continues in his crimes ; that neither offence nor umbrage may be given to lawful governments. But such a person is still considered as a *Mason*, his character as such being indefeasible ; and hopes are to be entertained, that the rules of the craft may again prevail, with him, over every evil council and device that might have led him astray.

From this quiet and meek temper of true Masons, and their constant desire to adorn the countries where they reside with all useful arts, crafts or improvements, they have been, from the earliest ages, encouraged and protected by the wisest rulers of states and commonwealths, who have likewise thought it an honor to have their names enrolled among the fraternity. And thus Masonry having always flourished most in the most flourishing and peaceable times of every country, and having often suffered in a particular manner through the calamitous effects of war, bloodshed and devastation, the craftsmen are therefore the more strongly engaged to act agreeable to the rules of their art, in following *peace* and *love*, as far as possible, with all men.

SECTION III.

Concerning private Qualities and Duties.

In regard to *himself*, whoever would be a Mason should know how to practise all the private virtues. He should avoid all manner of intemperance or excess, which might obstruct his performance of the laudable duties of his craft, or lead him into crimes

which would reflect dishonor upon the ancient fraternity. He is to be industrious in his profession, and true to the Lord and Master he serves. He is to labour justly, and not to eat any man's bread for nought; but to pay truly for his meat and drink. What leisure his labour allows, he is to employ in studying the arts and sciences with a diligent mind, that he may the better perfom all his duties, as aforesaid, to his Creator, his country, his neighbor and himself. For, in a few words,—"To walk humbly in the sight of God, to do justice, and to love mercy," are the true indispensible characteristics of a real Free and accepted Mason.

For the better attainment of these shining qualities, he is to seek and acquire, as far as possible, the virtues of patience, meekness, self-denial, forbearance, and the like, which give him the command over himself, and enable him to govern his own family with affection, dignity and prudence; at the same time checking every disposition injurious to the world, and promoting that love and service, which brethren of the same Lodge or household owe to each other. Therefore, to afford succour to the distressed, to divide our bread with the industrious poor, and to put the misguided traveller into the way, are qualities inherent in the craft, and suitable to its dignity. But though a mason is never to shut his ear unkindly to the complaints of any of the human species; yet when a brother is oppressed or suffers, he is in a more peculiar manner called to open his whole soul in love and compassion to him, and to relieve without prejudice, according to his capacity.

It is further necessary that all who would be true Masons should learn to abstain from all malice and slander, evil-speaking, back-biting, unmanerly, scornful, provoking, reproachful and ungodly language; and that he should know how to obey those who are set over him on account of their superior qualifications as Masons, however inferior they may be in worldly rank or station. For although Masonry *divests* no man of his temporal honors, or titles,

but on the contrary highly respects them, yet, in the *Lodge*, pre-eminence of virtue and knowledge in the royal art, is considered as the true fountain of all nobility, rule and government.

THE last quality and virtue which we shall mention as absolutely requisite in those who would be Masons, is that of *SECRECY*; which indeed from its importance, ought to have held the first place in this chapter, if it had not been intended to treat of it, more fully, as a conclusion of the whole.

So great stress is laid upon this particular quality of virtue, that it is enforced among Masons under the strongest penalties and obligations; nor, in their esteem, is any man to be counted *wise*, who is void of intellectual strength and ability sufficient to cover and conceal such *HONEST SECRETS* as are committed to him, as well as his own more serious affairs. Both sacred and profane history teaches us that numerous virtuous attempts have failed of their intended scope and end, through defect of *secret concealment*.

THE ancient philosophers and wise men (the princes of whom were Masons) were so fully persuaded of the great virtue of *SECRECY*, that it was the first lesson which they taught their pupils and followers. Thus, in the school of *PYTHAGORAS*, we find it was a rule that every *noviciate* was to be silent for a time, and refrain from speaking, unless when a question was asked; to the end that the valuable secrets which he had to communicate might be the better preserved and valued. *LYCURGUS* made a perpetual law, obliging every man to keep secret whatever was committed to him, unless it were to the injury of the state. And *CATO*, the Roman Censor, told his friends, that of *three* things (if ever he happened to be guilty) he always repented, viz.—1st. *If he divulged a SECRET*; 2d. If he went on water, when he might stay on dry land; and 3dly. If he suffered a day to pass without doing (or endeavouring to do) some good. We also read that the Persian law punished the betraying of a secret more grievously than any other crime.

Nor is the virtue of secrecy recommended only by the wisest heathen philosophers and law-givers; but likewise by the fathers of the church, and by inspired writers and law-givers.

St. Ambrose places the patient gift of *silence* among the principle foundations of virtue; and the wise king *Solomon* deems the man unworthy to reign or have any rule over others, who cannot command himself, and keep his own secrets. A discoverer of secrets he deems infamous and a traitor; but him that conceals them he accounts a *faithful brother*. "A tale-bearer," says he "revealeth secrets; but he "that is of a faithful spirit concealeth them. Dis- "cover not a secret to another, lest he that heareth "it put thee to shame, and thine infamy turn not "away—he that keepeth his tongue, keepeth his own "soul." To the same purpose, in the book of Ecclesiasticus, (chap. xxvii.) we meet with the following beautiful passages, worthy to be forever recorded in the hearts of all masons.—

"Whosoever discovereth secrets, loseth his credit, and shall never find a friend to his mind. Love thy friend, and be faithful unto him; but if thou bewrayeth his secrets, follow no more after him: For as a man hath destroyed his enemy, so hast thou lost the love of thy neighbor: As one that letteth a bird go out of his hand, so hast thou let thy neighbour go, and shall not get him again. Follow after him no more, for he is too far off; he is as a roe escaped out of a snare. As for a wound, it may be bound up; and after reviling there may be reconcilement: *But he that bewrayeth secrets is without hope.*"

Thus far hath been spoken of the internal qualities and virtues required in all who aspire to the sublime honor and advantage of becoming Free and accepted Masons. We speak next of the *external qualities* and the steps to be pursued, in order to obtain *initiation* and *admission* into a duly warranted Lodge of ancient York Masons.

Be it known to you then, in the first place, That

no person is capable of bec ming a member of such a Lodge, unless (in addition .o the qualities and virtues mentioned above, or at least a disposition and capacity to seek and acquire them) he is also "free born; of mature and discreet age; of good report; of sufficient natural endowmrnts, and the sense of a man, with an estate, office, trade, occupation, or some visible way of acquiring an honest livelihood, and of working in his craft, as becomes the members of this ancient and most honorable fraternity, who ought not only to earn what is sufficient for themselves and families, but likewise something to spare for works of charity, and for supporting the ancient grandeur and dignity of the royal craft. Every person desiring admission must also be upright in body, not deformed or dismembered at the time of making, but of hale and entire limbs, as a MAN ought to be."

THUS, you see, a strict, although private and impartial, inquiry will be made into your character and ability, before you can be admitted into any Lodge; and by the rules of Masonry, no friend, who may wish to propose you, can shew you any favor in this respect. But if you have a friend who is a Mason, and is every way satisfied in these various points an dparticulars, his duty is described as follows, viz.

SECTION IV.

Concerning the proposing new Members in a Lodge.

"EVERY person desirous of being made a Free Mason in any Lodge shall be proposed by a member thereof, who shall give an account of the candidate's name, age, quality, title, trade, place of residence, description of his person, and other necessary requisites, as mentioned in the foregoing sections. And it is generally required that such proposal be also seconded by some one or more members, who likewise know something of the canditate. Such proposal shall also be made in Lodge hours, at least one night before initiation; in order that the brethren may have

sufficient time and opportunity to make a strict inquiry into the morals, character and circumstances of the candidate; for which purpose, a special committee is sometimes appointed."

"THE brother who proposes a candidate shall, at the same time, deposit such a sum of money for him as the rules or bye-laws of the lodge may require; which is forfeited to the Lodge if the candidate should not attend according to his proposal; but it is to be returned to him if he should not be approved or elected. In case he is elected, he is to pay, in addition to his deposit, such further sum as the laws of the Lodge may require, and clothe the Lodge or make some other present, if his circumstances will admit, and the brethren agree to accept the same for the benefit of the craft, and of distressed members."

HAVING shewn that a strict inquiry will be made into your character, justice requires, that you should also be advised to be alike circumspect on your side, and to make inquiry into the character of the Lodge into which you desire admission; for there is no *excellence* without its opposite, and no true coin without its counterfeits.

IN the first place, then, you have a right, before admission, to desire your friend to shew you the *warrant* or *dispensation* by which the Lodge is held; which, if genuine, you will find to be an instrument printed or written upon parchment, and signed by some noble Grand Master, his Deputy, and Grand Wardens, and Grand Secretary; sealed with the Grand Lodge Seal: constituting particular persons, therein named, as Masters and Wardens, with full power to congregate and hold a Lodge at such a place, and therein "make and admit Free-Masons, according to the most ancient and honorable custom of the royal craft, in all ages and nations, throughout the known world, with full power and authority to nominate and chuse their successors, &c.

You may also request the perusal of the bye-laws, *which*, being short, you may read in the presence of

your friend; or he will read to you, and shew you also a list of the members of the Lodge; by all which you will be the better able to judge, whether you would chuse to associate with them, and submit to be conformable to their rules, being thus free to judge for yourself, you will not be liable to the dangers of deception, nor of having your pocket picked by imposters, and of being perhaps afterwards laughed at into the bargain; but on the contrary, you will be admitted into a society, where you will converse with men of honor and honesty; be exercised in all offices of brotherly love; and be made acquainted with *mysteries* of which *it is not lawful to speak further*, or to reveal *out of the Lodge*.

CHAP. II.

Of the GENERAL REGULATIONS *among the ancient* YORK MASONS.

HAVING in the foregoing chapter treated as briefly as possible "of the temper and qualities required in those who wish to become Free and Accepted Masons," next will follow those General Regulations, old as well as new, which more immediately concern *operative Masons*; avoiding prolixity, and the insertion of such old regulations as are explained or supplied by subsequent ones, universally received and now in force in all the Lodges.

SECTION I.

Concerning a LODGE *and its Government.*

1. A LODGE is a place in which Masons meet to work. The assembly, or organized body of Masons, is also called a Lodge; just as the word CHURCH is expressive both of the congregation of the people, and of the place in which they meet to worship.

2. THE qualities requisite in those who are to be

admitted as members of a Lodge have been fully mentioned in the foregoing chapter; and it is only necessary to repeat here in general that they are to be "men of good report, free born, of mature age, hale and sound, not deformed or dismembered at the time of their making."

3. A LODGE ought to assemble for work, at least once in each calendar month; and must consist of *one* Master, *two* Wardens, senior and junior, *one* Secretary, *one* Treasurer, and as many members as the Master and the majority of the Lodge shall from time to time think proper; although more than forty or fifty, when they can attend regularly, as the wholesome rules of the craft require, are generally found inconvenient for working to advantage, and therefore when a Lodge comes to be thus numerous, some of the ablest master-workmen, and others under their direction, will obtain leave to separate, and apply to the Grand Lodge for a Warrant to work by themselves, in order to the further advancement of the craft, as the laws hereafter to be delivered will more particularly shew. But such warrant cannot be granted to any number of Masons, nor can a new Lodge be formed, unless there be among them THREE Master Masons, to be nominated and installed officers, for governing and instructing the brethren of such Lodge, and promoting them in due time, according to their merit.

4. WHEN men of eminent quality, learning, rank or wealth, apply to be *made* and admitted into the Lodge, they are to be accepted with proper respect, after due examination: for among such are often found those who afterwards prove good lords, or founders of work; excellent officers and the ablest designers, to the great honor and strength of the Lodge. From among them also the fraternity can generally have some noble, honorable or learned Grand Master and other Grand Officers. But still these brethren are equally subject to all the charges and regulations, except in what more immediately concerns operative *Masons*, and their preferment, as well as the prefer-

ment of all other Masons, must be governed by the *general rule*; that is to say, founded upon real worth and personal merit, and not upon mere seniority or any other particular rank or quality.

5. In order that due decorum be observed, while the Lodge is engaged in what is serious or solemn, and for the preservation of secrecy and good harmony, a brother well skilled in the Master's part, shall be appointed and paid for *tyling* the Lodge door, during the time of communication.

6. Every Lodge shall keep a book containing their bye-laws, the names of their members, with a list of all the Lodges under the same Grand Lodge, and united in *general communication*, with the usual times and places of meeting in such Lodges, and such other necessary parts of their transactions as are proper to be written.

7. No Lodge shall *make* more than five new brethren at one time, unless by dispensation from the Grnnd Master, or Deputy in his absence; nor shall any person be *made* or admitted a member of a Lodge without being proposed one Lodge night before, that due notice may be given to all the members to make the necessary inquiries into the candidate's character, and that there may be such unanimity in the election and admission of members as the laws require; nor can there be any dispensation in this case, because unanimity is essential to the being of every Lodge, and its own members are the best judges in this matter; for if it were allowed that any foreign or even superior jurisdiction might impose a fractious or disagreeable member upon them, it might destroy their harmony, and would intrench upon their liberty, to the great injury, if not the total dissolution of such Lodge.

8. Every Lodge has the right to keep itself an entire body, and therefore no number of brethren can withdraw or separate themselves from the Lodge in which they were made, or were afterwards admitted members, unless such Lodge become too numerous for working; nor even then, unless they pay all dues *to their Lodge*, and give them notice that they intend

to apply to the Grand Lodge for a dispensation to separate; in which case, if a dispensation is granted, they must either join themselves to such other Lodge as shall unanimously consent to receive them; or they must obtain a warrant from the Grand Lodge to form themselves into a new Lodge. And no set of Masons, without such warrant, shall ever take upon themselves to work together, or form any Lodge.

9. The majority of every particular Lodge, when duly congregated, have the privilege of instructing their Masters and Wardens for their conduct in the Grand Lodge, and quarterly communications; and all particular Lodges, in the same general communication shall as much as possible, observe the same rules and usages, and appoint some of their members to visit each other in the different Lodges as often as it may be convenient.

10. The Precedency of Lodges is grounded on the Seniority of their constitution.

11. If any Lodge shall cease to meet regularly, for twelve months successively, its constitution shall be forfeited, and its name erased out of the Grand Lodge Book.

12. That no Lodge shall make a Mason, except one made for the purpose of being a *Tyler*, for a less sum than Fourteen Dollars.

13. That there shall be no funeral processions of Masons, in the city of New-York, without permission from the Grand Master or his Deputy, nor in any other part of the State, without such permission, or the permission of a regular constituted Lodge.

SECTION II.

The ancient manner of constituting a Lodge.

A New Lodge, for avoiding many irregularities, should be solemnly constituted by the Grand Master, with his Deputy and Wardens; or in the Grand Master's absence, the Deputy acts for his Worship, the *senior* Grand Warden as Deputy, the junior Grand

Warden as the senior, and the present Master of a Lodge as the junior: Or if the Deputy is also absent, the Grand Master may depute either of his Grand Wardens, who can appoint others to act as Grand Wardens, *pro tempore**.

The Lodge being opened, and the candidates or new Master and Wardens being yet among their fellows, the Grand Master shall ask his Deputy if he has examined them, and whether he finds the Master well skilled in the noble science and the royal art, and duly instructed in our mysteries, &c. The Deputy, answering in the affirmative, (shall by the Grand Master's order) take the candidate from amongst his fellows, and present him to the Grand Master, saying. —"Right Worshipful Grand Master, the brethren here desire to be formed into a regular Lodge; and I present my worthy brother A. B. to be (installed) their Master, whom, I know to be of good morals and great skill, true and trusty, and a lover of the whole fraternity, wheresoever dispersed over the face of the earth."

Then the Grand Master, placing the candidate on his left hand, and having asked and obtained the unanimous consent of the brethren, shall say (after some

* When Constitutions are requir.d, and where the distance is so great as to render it impossible for the Grand Officers to attend, the Grand Master, or his Deputy, issues a written instrument, under his hand and private seal, to some worthy brother, who has been properly installed Master of a Lodge, with full power to congregate, install, and constitute the petitioners.

If the Grand Master, or Deputy, be absent, or, through sickness, rendered incapable of acting, the Grand Wardens, and Grand Secretary, jointly, may issue a like power under their hands and seal of the Grand Lodge; provided the Grand Master has first signed a warrant for holding such new Lodge: But the Grand Wardens must never issue any Masonic *writings* under their private seal or seals.

other ceremonies and expressions) " I constitute and form these good brethren into a new regular Lodge, and appoint you Brother A. B. the Master of it, not doubting of your capacity and care to preserve the cement of the Lodge, &c.

UPON this the Deputy, or some other brother for him, shall rehearse the charge of a Master; and the Grand Master shall ask the candidate, saying, Do you submit to these charges as Masters have done in all ages? And the new Master signifying his cordial submission thereto, the Grand Master shall, by certain significant ceremonies and ancient usages, install him, and present him his warrant, the Book of Constitutions, the Lodge Book, and the instruments of his office, one after another; and after each of them the Grand Master, his Deputy, or some brother for him, shall rehearse the charge that is suitable to the thing present.

NEXT the members of this new Lodge, bowing altogether to the Grand Master, shall return his Worship their thanks, according to the custom of Masters, and shall immediately do homage to their new master, and, as faithful craftsmen, signify their promise of subjection & obedience to him, by the usual congratulations.

THE Deputy and Grand Wardens, and any other brethren who are not members of this new Lodge, shall next congratulate the new Master, and he shall return his becoming acknowledgements, as Master Masons, first to the Grand Master and grand officers, and to the rest in their order.

THEN the Grand Master orders the new Master to enter immediately upon the exercise of his office, and calling forth his senior Warden, a fellow craft* (Master Mason) presents him to the Grand Master for his Worship's approbation, and to the new Lodge for their consent: upon which the senior or junior Grand Warden, or some brother for him, shall rehearse the

* THEY were called fellow-crafts, because the Masons of old times never gave any man the title of Master Mason until he had first passed the chair.

charge of a Warden, &c. of a private Lodge, and he signifying his cordial submission thereto, the new Master shall present him singly with the several instruments of his office, and, in ancient manner and due form, install him* in his proper place.

In like manner, the new Master shall call forth his junior Warden, who shall be a Master Mason, and presented, as above, to the junior Grand Warden, or some other brother in his stead, and shall, in the above manner, be installed in his proper place; and the brethren of this new Lodge shall signify their obedience to these new Wardens, by the usual congratulations due to Wardens.

The Grand Master then gives all the brethren joy of their Master and Wardens, &c. and recommends harmony, &c. hoping their only contention will be, a laudible emulation of cultivating the royal art, and the social virtues.

Then the Grand Secretary, or some brother for him, by the Grand Master's order, in the name of the Grand Lodge, declares and proclaims this new Lodge duly constituted No. &c.

Upon which all the new Lodges together, after the custom of Masters, return their hearty and sincere thanks for the honor of this constitution.

The Grand Master also orders the Grand Secretary to register this new Lodge in the Grand Lodge Book, and to notify the same to the other particular Lodges; and after some other ancient customs and demonstrations of joy and satisfaction, he orders the senior Grand Warden to close the Lodge.

SECTION III.—*Concerning the Behaviour of Masons, as Members of a Lodge.*—1. *Of Attendance*

Every brother ought to belong to some regular Lodge, and should always appear therein properly cloathed, and in clean and decent apparel, truly subjecting himself to all its bye-laws and the general re-

* The Grand Wardens generally install the Wardens at the new institutions; as being best qualified for transacting such business.

gulations. He must attend all meetings, whether stated or emergent, when duly summoned, unless he can offer to the Master and Wardens such plea of necessity for his absence as the said laws and regulations may admit.

By the ancient rules and usages of Masonry, which are generally adopted among the bye-laws of every Lodge, no plea was judged sufficient to excuse any absentee, unless he could satisfy the Lodge that he was sick, lame, in confinement, upwards of three miles from the place of meeting, or detained by some extraordinary and unforeseen necessity.

2. *Of Working.*

All Masons should work faithfully and honestly. All the working hours appointed by law, or confirmed by custom, are to be strictly observed under the penalties and fines hereafter to be laid down. The hours of working are—"from seven o'clock in the evening till ten, between the 25th of March and the 25th of September; and from six till nine between the 25th of September and the 25th of March."

The Master and brethren shall faithfully finish their work, whether task or journey; nor shall they take the work at task which hath been accustomed to journey.

None shall envy a brother's prosperity, nor supplant or put him out of his work, if capable of finishing it.

All Masons shall meekly receive their wages without murmuring, nor desert the Master till the work is finished. They must avoid all unbecoming modes of expression, and call each other brother. They shall instruct the younger brethren to become bright and expert workmen. But, as free and accepted Masons, they must not allow *Cowans* to work with them; nor even be themselves employed by Cowans, without an urgent necessity. And when such necessity happens, they shall have a separate communication, and not suffer Cowans to learn from them; nor any laborer to be employed in the proper work of Free Masons.

3. *Of Behavior in the Lodge while open.*

While the Lodge is open for work, Masons must

hold no private conversation or committees, without leave from the Master; nor talk of any thing foreign or impertinent to the work in hand, nor interrupt the Master or Wardens, or any brother addressing himself to the Chair; nor act ludicrously while the Lodge is engaged in what is serious or solemn; but every brother shall pay due reverence to the Master and Wardens, and all his fellows, and put them to worship.

EVERY brother found guilty of a fault shall stand to the award of the Lodge, unless he appeals to the Grand Lodge.

No private piques, or quarrels about nations, families, religion or politics, must be brought within the doors of the Lodge; as being directly contrary to the rules already laid down—Masons, as such, being there declared to be the oldest catholic and universally acknowledged religion, likewise of all nations; bound to live upon the square, level and plumb of each other; following the steps of their predecessors in cultivating the peace and harmony of the Lodge without distinction of sect or political party.

4. *Of Behavior after the Lodge is closed, and before the Brethren depart home.*

WHEN the Lodge is closed, and the labor finished the brethren before they depart home to their rest, may enjoy themselves with innocent mirth, enlivened and exalted with their own peculiar songs and sublime pieces of music; treating one another according to ability, but avoiding all excess and compulsion, both in eating and drinking; considering each other, in the hours both of labor and festivity, as always free. And therefore no brother is to be hindered from going home when he pleases; for although, after Lodge hours, Masons are as other men, yet if they should fall into excess, the blame, though unjustly, may be cast upon the fraternity, by the ignorant or the envious world.

SECTION IV.—*Concerning the Behavior of Masons, in their private Character*—1. *When a number of Brethren happen to meet, without any strangers among them, and not in a formed Lodge.*

In such case you are to salute each other in a courteous manner, as you are, or may be instructed in the Lodge, calling each other brother; and freely communicating hints of knowledge, but without disclosing secrets, unless to those who have given long proof of their taciturnity and honor; and taking care in all your actions and conversation that you are neither overseen or overheard of strangers. In this friendly intercourse, no brother shall derogate from the respect due to another, were he not a Mason. For tho' all Masons as brothers, are upon the level, yet Masonry, as was said in a former section, divests no man of the honors due to him before, or that may become due after, he was made a Mason. On the contrary, it increases his respect, teaching us to add to all his other honors, those which as Masons we cheerfully pay to an eminent brother; distinguishing him above all his rank and station, and serving him readily according to our ability.

2 *When in the presence of Strangers who are not Masons.*

Before those who are not Masons, you must be cautious in your words and carriage; so that the most penetrating stranger shall not be able to discover what is not proper to be intimated. The impertinent and ensnaring questions, or ignorant and idle discourse of those who seek to pry into the secrets and mysteries of the craft, must be prudently answered and managed, or the discourse wisely diverted to another subject, as your discretion and duty shall direct.

3. *When at home and in your Neighborhood.*

Masons ought to be moral men, fully qualified as is required in the foregoing sections and charges. Consequently they should be good husbands, good parents, good sons and good neighbors; avoiding all excess injurious to themselves or families, and wise as to all affairs, both of their own household and of the Lodge, for certain reasons known to themselves.

4. *Of Behavior towards a Foreign Brother or Stranger.*

You are cautiously to examine a stranger or foreign brother as prudence and the rules of the craft direct, that you may not be imposed upon by a pretender; and if you discover any one to be such, you are to reject him with scorn, taking care to give him no hints. But such as are found to be true and faithful, you are to respect as brothers, according to what is directed above; relieving them, if in want, to your utmost power; or directing them how to find relief, and employing them if you can, or else recommending them to employment.

5. *Of Behaviour behind a Brother's back as well as before his face.*

Free and accepted Masons have ever been charged to avoid all manner of slandering, and back-biting of true and faithful brethren, with all malice and unjust resentment, or talking disrespectfully of a brother's person or performance. Nor must they suffer others to spread unjust reproaches or calumnies against a brother behind his back, nor to injure him in his fortune, occupation or character; but they shall defend such a brother, and give him notice of any danger or injury wherewith he may be threatened, to enable him to escape the same, as far as is consistent with honor, prudence, and the safety of religion, morality, and state, but no further.

6. *Concerning Difference and Law-Suits, if any such should unhappily arise among Brethren.*

If a brother do you injury, or if you have any difference with him about any worldly or temporal business or interest, apply first to your own or his Lodge, to have the matter in dispute adjusted by the brethren. And if either party be not satisfied with the determination of the Lodge, an appeal may be carried to the Grand Lodge; and you are never to enter into a law-suit, till the matter cannot be decided above. And if it be a matter that wholly concerns Masonry, law-suits are to be entirely avoided, and the good advice of prudent brethren is to be followed, as they are the best referees of such differences.

But where references are either impractical or unsuccessful, and courts of law or equity must at last decide, you must still follow the general rules of Masonry already laid down, avoiding all wrath, malice, rancour, and personal ill-will, in carrying on the suit with a brother; neither saying nor doing any thing to prevent the continuance or renewal of that brotherly love and friendship which are the glory and cement of this ancient fraternity.

Thus shall we shew to all the world the benign influence of Masonry, as wise, true and faithful brethren, before us, have done from the beginning of time; and as all who shall follow us, and would be thought worthy of that name, will do till architecture shall be dissolved with the great fabric of the world, in the last general conflagration!

These charges and such others as shall be given to you, in a way that cannot be written, you are strictly and conscientiously to observe; and that they may be the better observed, they should be read or made known to new brethren at their making; and at other times as the Master shall direct.

AMEN! SO MOTE IT BE!

Of the Master of a Lodge, his Election, Office & Duty.

No brother can be Master of a Lodge till he has first served the office of a Warden somewhere; unless in extraordinary cases, or when a new Lodge is to be formed, and no past or former warden is to be found amongst the members. In such cases, three Master Masons, although they have served in no former offices (if they be well learned) may be constituted Master and Wardens of such new Lodge or of any old Lodge in the like emergency.

The Master of every Lodge shall be annually chosen, by ballot on the stated Lodge night, next before the festival of Saint John the Evangelist. Each free member hath one vote, and the Master two votes where the number of votes happens to be equal; otherwise he has but one vote.

When the ballot is closed, the former Master shall

then carefully examine the ballots, and audibly declare him that hath the majority of votes duly elected.

THE Master-elect shall then nominate one for the senior Warden's chair, and the present Master and brethren shall nominate one in opposition; and in case of such nomination, both of them shall withdraw till the ballot is closed as aforesaid; after which they shall be called before the Master, and the ballots shall be examined and declared by him as above directed; and in like manner shall the Lodge proceed in the choice of all the inferior officers; great care being taken that none be put in nomination, for favor or affection, birth or fortune, exclusive of the consideration of real merit, and ability to fill his office, for the honor and advancement of Masonry. No Mason chosen into any office can refuse to serve, without incurring the penalties laid down in the chapter of fines, unless he has served in the same office before. The Master of every regular Lodge, thus duly elected and installed, has it in special charge, (as appurtenant to his office, duty and dignity) to see that all the bye-laws of his Lodge, as well as the general regulations from the Grand Lodge, be duly observed; that his Wardens discharge their office faithfully, and be examples of diligence and sobriety to the craft; that true and exact minutes and entries of all proceedings be made and kept by the Secretary; that the Treasurer keep and render exact and just accounts of the stated times, according to the bye-laws and orders of the Lodge; and in general, that all the goods and monies belonging to the body be truly managed and dispensed, according to the vote and direction of the majority,

THE Master shall further take care that no apprentice or fellow-craft be taken into his house or Lodge, unless he has sufficient employment for him, and finds him to be duly qualified, according to the rules before laid down, for learning or understanding the sublime mysteries of the art. Thus shall such apprentices, when expert in the business of their apprenticeship, be admitted, upon further improvement, as

fellow-crafts; and, in due time, be raised to the sublime degree of *Master-Masons*; animated with the prospect of passing in future through all the higher honors of Masonry, viz. those of Wardens and Masters of their Lodges, and perhaps at length *Grand Wardens* and *Grand Masters* of all the Lodges, according to their merit.

The MASTER of a particular Lodge has the right and authority of calling his Lodge, or congregating the members into a chapter, at pleasure, upon the application of any of the brethren, and upon any emergency and occurrence which in his judgment may require their meeting; and he is to fill the Chair when present. It is likewise his duty, together with his Wardens, to attend the Grand Lodge, at the quarterly communications, and also the Steward's Lodge, and such occasional or special grand communications as the good of the craft may require, when duly summoned by the Grand Secretary, and within such reasonable distance of the place of holding the Grand Lodge, as the laws of the same may have ascertained on that head. When the Grand or Steward's Lodge, and at general as well as special communications, the *Master* and *Wardens*, or either of them, have full power and authority to represent their Lodge, and to transact all matters relative thereto, as well and truly as if the whole body were there present.

The *Master* has the right of appointing some brother, who is most commonly the Secretary of the Lodge, to keep the book of bye-laws, and other laws given to the Lodge, by the proper authority; and in this book shall also be kept the names of all the members of the Lodge, and a list of all the Lodges within the same grand communication, with the usual times and places of their meeting.

That no Lodge be removed without the MASTER's knowledge, nor any motion made for that purpose in the Lodge when he is absent. But if the MASTER be present, and a motion be made for moving the Lodge to some other more convenient place, within the district assigned in the warrant of such Lodge, and if

the said motion be seconded, the MASTER shall order summonses to the members of the Lodge, specifying the business, and appointing a day for hearing and determining the affair, at least ten days before, and the determination shall be made by the majority. But if the MASTER is not of the majority, the Lodge shall not be removed, unless full two-thirds of the members present have voted for such removal.

BUT if the MASTER refuse to direct such summons to be issued, upon a motion duly made as aforesaid, then either of the Wardens may direct the same, and if the Master neglect to attend on the day fixed, the Warden may preside in determining the affair in the mannar above prescribed. But the Lodge shall not, in the Master's absence, on such special call, enter upon any other cause or business, but what is particularly mentioned in the said summons.

IF the Lodge is thus regularly ordered to be removed, the Master or Warden shall send notice to the Grand Secretary, that such removal may be notified and duly entered in the Grand Lodge books at the next Grand Lodge.

N. B. IT is also a good method to have a certificate from the Grand Lodge, that such removal hath been allowed, confirmed, and duly registered in their books; which will be a business of course, unless an appeal be lodged against such removal by the minority, and then a hearing will be given to both parties in the Grand Lodge, before such removal be confirmed or registered in the books.

SECTION VI.—*Of the* WARDENS *of a Lodge.*

1. NONE but *MASTER-MASONS* can be *WARDENS* of a Lodge. The manner of their election, and several of their duties, being connected with the election and duties of the MASTER, have been mentioned in the former section.

2. THE *SENIOR WARDEN* succeeds to all the duties of the MASTER, and fills the Chair when he is absent. Or if the MASTER goes abroad on business, resigns, demits, or is deposed, the senior Warden shall forth-

with fill his place till the next stated time of election. And although it was formerly held, that in such cases the Master's authority ought to revert to the last past Master who is present, yet it is now the settled rule that the authority devolves upon the Senior Warden, and in his absence, upon the Junior Warden, even although a former Master be present. But the Wardens will generally wave this privilege in honor of any past Master that may be present, and will call on him to take the Chair, upon the presumption of his experience and skill in conducting the business of the Lodge. Nevertheless such past Master still derives his authority under the Senior Warden, and cannot act until he congregates the Lodge. If none of the officers be present, nor any former Master to take the Chair, the members according to seniority and merit shall fill the places of the absent officers.

THE business of the Wardens in the Lodge is, generally, to assist the Master in conducting the business thereof, and managing the craft, in due order and form, when the Master is present; and in doing his duties, as above set forth, when he is necessarily absent, all which is to be learned from the foregoing section, particular Lodges do likewise, by their bye-laws, assign particular duties to the Wardens for their own better government; which such Lodges have a right to do, provided they transgress not the old landmarks, nor in any degree violate the true genius and spirit of Masonry.

SECTION VII.—*Of the* SECRETARY *of a Lodge.*

THE Secretary shall keep a regular register or record of all transactions and proceedings of the Lodge, that are fit to be committed to writing; which shall be faithfully entered in the Lodge-books, from the minutes taken in the open Lodge, after being duly read, amended, if necessary, and approved of, before the close of every meeting; in order that the said transactions, or authentic copies thereof, may be laid before the Grand Lodge, once in every quarter, if required.

In particular, the secretary shall keep exact lists of all the members of the Lodge, with the times of admission of all new members; and annually, on or before the first Wednesday in June, shall prepare, and send to the Secretary of the Grand Lodge, the list of members for the time being, which shall be signed not only by the new installed officers of each Lodge, but also by the last past officers; to the intent that the Grand Secretrry, and consequently the members of the Grand Lodge, may be at all times enabled to know the names and number of members in each Lodge under their jurisdiction, with the hand-writing of the different officers; and to pay all due respect to the brethren recommended or certified by them from time to time.

SECTION VIII.—*Of the* TREASURER *of a Lodge.*

THE Treasurer is to receive and keep exact accounts of all monies raised, or paid in according to rule, for the advancement of the Lodge and benefit of the brethren; and to pay all orders duly drawn upon him by the authority of the Lodge. He is to keep regular entries both of his receipts and disbursements; and to have his books and vouchers always ready for examination at such stated times as the bye-laws require, or when specially called upon by order of the Master and brethren.

THE Treasurer is likewise to have the charge and custody of the chest, jewels and furniture of the Lodge; unless when the Master and majority may judge it more convenient to appoint some other responsible brother for that particular duty; or when the officers of the Lodge may take the charge immediately upon themselves. The *warrant* in particular is in the charge and custody of the Master.

SECTION IX.—*Of the* TYLER *of a Lodge.*

THE Tyler shall be a Master Mason, of knowledge and experience; and generally a brother is to be preferred, to whom the fees of the office may be necessary and serviceable, on account of his particular circumstances.

His duty is fixed by custom and known to every brother; and his chief charge is, not to admit any person, not even a member, while the Lodge is sitting, without the knowledge and consent of the presiding officer; neither shall he admit any visitor, that is not a member of a warranted Lodge, a second time, sojourners producing certificates excepted.

CHAPTER III.

SECTION I.—*Of the* GRAND LODGE *in general.*

THE Grand Lodge consists of, and is formed by, the Masters and Wardens of all the regular particular Lodges upon record, with the Grand Master at their head, the Deputy Grand Master on his left, and the Grand Wardens in their proper places; attended also by the Grand Secretary, Grand Treasurer, Grand Tyler, Grand Pursuivant, and other necessary officers, as will be explained in their proper places. But though the Master and Wardens of all Lodges on record have seats and a voice in every Grand Lodge-General, yet particular Grand Lodges are composed properly of the officers of the different regular Lodges under the same distinct Grand Jurisdiction; and to form such Grand Lodge, there must be present, on due and legal notice, no less than the Masters and Wardens of five regular Lodges, together with one at least (and where possible or convenient, all) of the Grand officers at their head.

No new Lodge is owned, nor can their officers be admitted into the Grand Lodge, until such new Lodge is first regularly constituted by the authority of the Grand Lodge, and registered in the same.

ALL past Grand Masters, past Deputy Grand Masters, past Grand Wardens, and past Masters of warranted Lodges on record, whilst they continue members of any regular lodge, are likewise, by courtesy, as well as by custom, considered as members of, and admitted to vote in all Grand Lodges. By courtesy also, past Grand Secretaries, and Grand Treasurers,

have the same privilege of sitting in all the Grand Lodges, and voting in such matters, as, by the rules of the grand lodge, they might or could have voted in, while in office.

No Master, Warden, or other member of the grand lodge shall ever attend the same, without the jewels which he ought to wear in his own particular lodge, except for some good and sufficient reason to be allowed of in the grand lodge. And when the officer of any particular lodge, from such urgent business or necessity as may regularly plead his excuse, cannot personally attend the Grand Lodge, he may nominate and send a brother of his lodge, with his jewel and cloathing, to supply his room, and support the honor of his lodge in the Grand Lodge, provided such brother hath heretofore been in the same office with the brother who deputes him, or in some higher office. And, that if a single brother is deputed to represent all the officers of any particular lodge, and consequently such lodge itself, in the Grand Lodge, he ought not to be under the rank of a past Master, or one who hath otherwise duly past the Chair in some regular lodge.

A Brother of eminence, and of the rank of Master, having business, or whose attendance is necessary in any point of evidence or intelligence, may be admitted into the Grand Lodge upon motion, or leave asked and given; but such brother thus admitted shall have no vote, nor be allowed to speak to any question, without leave, or unless desired to give his opinion.

The Grand Lodge must meet four times a year statedly, for quarterly communications, and shall also have occasional meetings and adjournments monthly or otherwise, as business may require; and such meetings shall be held in the Grand Lodge room only, unless for some particular reason the Grand Master should think fit to appoint some other place of special meeting.

All matters in the Grand Lodge are determined by a majority of votes, each member having one vote, and the Grand Master two votes, unless the Grand

Lodge leave any particular thing to the determination of the Grand Master, for the sake of expedition.

The main business of the *Grand Lodge*, whether of quarterly communications or other meetings, is seriously to discourse of, and sedately to consider, transact and settle all matters that concern the prosperity of the craft and the fraternity in general, or private lodges and single brethren in particular. Here, therefore, all differences that cannot be made up and accommodated privately, nor by a particular lodge, are to be seriously considered and decided. And if any brother think himself aggrieved by such decision, he may by lodging an appeal in writing with the Grand Secretary, have the matter re-heard, and finally determined upon at the next ensuing quarterly communication, provided it be not the annual Grand Lodge, or either of the festivals of St. John; on which, by the new and wise regulations, it is agreed and ordered that no petitions or appeals shall be heard, nor any business transacted, that tends to interrupt the harmony of the assembly, but all shall be referred to the next Grand Lodge, or Steward's Lodge. And in general, whatever business cannot be transacted or finished at any one meeting of the Grand Lodge, may be either adjourned to the next meeting of the same, or, in the mean while, referred to a proper committee, to be by them maturely heard, considered and reported upon to the said next meeting.

It is the prerogative of the Grand Lodge, and the Right Worshipful Grand Master has full power and and authority, (when the grand lodge is duly assembled) to make or cause to be made in his Worship's presence, free and accepted Masons at sight, and such making is good; but they cannot be made out of his Worship's presence, without his written dispensation for that purpose; nor is any warranted Lodge obliged to receive any of the persons so made as members, except by vote, and with the full consent of the body of such Lodge. But the Right Worshipful Grand Master, with the authority of the Grand Lodge, may grant them a warrant, and form them into a new *Lodge*.

THE officers of all private lodges, under the jurisdiction of the grand lodge, shall at every quarterly communication, (except the country lodges, which shall annually on or before the festival of St. John the Baptist) deliver an exact list of such members as have been made, or even admitted by them, since the last preceding communication; and books shall be kept in the grand lodge, by some able brother to be appointed Grand Secretary, in which the said lists and returns shall be duly recorded, together with all the lodges in communication, the usual times and places of their forming, and the names of all their members. In the said books are also to be registered, all the proceedings and other affairs of the grand lodge, which are proper to be written.

THE Grand Lodge shall likewise consider of the most prudent and effectual means of collecting and managing what money may accrue to the general charity fund, agreeable to the rules hereinafter inserted for that purpose. And for the better conducting of this business they must have a treasurer, whose duty and privileges, as a member of the grand lodge, will be laid down under the head of grand treasurer.

SECTION II.—*Of the Election of the* GRAND MASTER.

THE Grand Lodge must meet in some convenient place, in order to elect new or re-appoint the old officers, and such election, or re-appointment, shall be held or made on the first Wednesday in June, in order that the grand lodge may be completely organized, and duly prepared for the celebration of the annual feast, and other important business of the season.

BUT although it is the inherent right of the grand lodge to choose a new grand master, as well as his deputy and other grand officers yearly by ballot, if a majority of the grand lodge should so require, yet such has been the harmony of all grand lodges, as far back as can be remembered, a few instances only excepted, that the general usage for the reappointment or new election of the Grand Master and other grand officers, is as follows, viz.

APPLICATION is to be made to the present Grand Master by his deputy, or, if he neglects it, by some other brother appointed by the grand lodge, at least one month before St. John the Baptist's day, in order to know whether it will be convenient for his Worship to favor or honor the fraternity with his services and continuance in office for another year. If he consents to continue, then one of the grand lodges, deputed for that purpose, shall represent to the brethren his worship's good government and other valuable qualities; and, in the name of the grand lodge, shall humbly request the favor or honor of his continuance in office another year. If he accepts of this nomination and re-appointment in such address to the lodge as he may think suitable and proper, the *GRAND SECRETARY* shall thrice proclaim him aloud——

GRAND MASTER OF MASONS.

ALL the members of the grand lodge shall then salute him in due form (if present) according to the ancient and laudable custom of Masons.

BUT if on such application (to be made as aforesaid one month at least before St. John the Baptist's day) the present GRAND MASTER should declare it inconvenient for him to continue another year in office, his advice and recommendation are then to be requested concerning some able and fit brother as his successor, who on the day of election is to be proposed to the grand lodge, with any other brother or brethren who may be put in nomination by two or more members. And the election shall be made either by holding up of hands or by ballot, as may be agreed by the majority on motion made and seconded for that purpose; provided always, that the brother recommended by the Grand Master in office, as his successor, be the first voted for, either by holding up the hands or by ballot, and if he is not chosen, the other candidates in the order they were proposed, till one has the majority of voices or ballots. When the election is thus made, he is to be proclaimed, installed and saluted, as above set forth, if present; but if not present a day is to be

appointed for this ceremony, which is a most noble and grand one, but not to be described in writing, nor ever to be known by any but true Master Masons. The ceremony of installing the new grand master is to be conducted by the last grand master, but he may nevertheless order any brother well skilled in the ceremony to assist him, or to act as his deputy on the occasion.

If the present Grand Master should be at a distance from the grand lodge at the time proposed for requesting his continuance in office, or his recommendation of a successor; or if the successor he may recommend should be at a distance, the grand Secretary shall in behalf of the lodge, write to one or both of them as the case may require, in order to be informed of their intentions, should the choice or appointment of grand Master fall upon them; and copies of such letters, as well as of the answers, shall be inserted in the grand Lodge books.

In case the new grand Master, when nominated or chosen as above, cannot attend at the time appointed for his installment, he may be installed by proxy, on signifying his acceptance of the office; but such proxy must be either the last or a former grand Master, or else a very reputable past Master.

SECTION III.—*Of the Election or Appointment of the* DEPUTY GRAND MASTER.

The last Grand Master thus continued, or a new grand Master thus appointed and installed, it hath always been considered as his inherent right to nominate and appoint the Deputy Grand Master, either the last or a new one; because as the grand Master is generally a brother of the first eminence, and cannot be supposed able to give his attendance on every emergency, it hath been always judged necessary not only to allow him a deputy, but that such deputy should be a person in whom he can perfectly confide, and with whom he can have full harmony; for which reason it is proper that the grand Master should have the nomination of his deputy; although, as aforesaid,

cases may arise when the grand Lodge may exercise the right of rejecting the grand Master's nomination, and of choosing for themselves; of which cases (although they seldom happen) a majority of the lodge can only be judges. The deputy grand Master being thus continued, or a new one appointed or chosen as above, he shall be proclaimed, saluted and congratulated in due form on his first appearance in the lodge; for neither the Deputy nor the grand Wardens can be allowed to appear by proxy, this being the sole prerogative of the grand Master.

SECTION IV.—*Of the Election of* GRAND WARDENS.

THE grand Lodge has the right of electing the grand Wardens, and any member has a right to propose one or both the candidates, either the old Wardens, or new ones; and the two persons who have the majority of votes or ballots, still preserving due harmony, are declared duly elected.

SECTION V.—*Of the Nomination, appointment, and office of the* GRAND SECRETARY.

THE office of grand Secretary hath become of very great importance in the grand lodge, from the multiplicity of matters committed to his care, and from the abilities and learning requisite in the management of them. All the transactions of the lodge are to be drawn into form and duly recorded by him. All petitions, applications and appeals are to pass through his hands. No warrant, certificate or instrument of writing from the grand lodge is authentic without his attestation and signature, and his affixing the grand seal as the laws require. The general correspondence with lodges and brethren over the whole world, is to be managed by him agreeable to the voice of the grand lodge, and directions of the grand Master or his deputy; whom he must, therefore, be always ready to attend, with his assistants or clerks, and the books of the lodge, in order to give all necessary information concerning the general state of matters, and what is proper to be done upon any emergency.

For these reasons, at every annual election or appointment of grand officers, the nomination or appointment of the grand Secretary is considered as the inherent right of the grand Master, being properly his Amanuensis, and an officer as necessary to him as his Deputy. It is therefore held, under the old regulations, which yet stand unrepealed, that if the grand lodge should disapprove either of the Deputy Grand Master, or Grand Secretary, they cannot disannul their appointment without choosing a new grand Master, by which all his appointments will be rendered void. But this is a case which hath but very seldom happened, and which all true Masons hope there never will be any occasion to make a provision against.

The Grand Secretary, by virtue of his office, is a member of the grand lodge, and hath the right of appointing his own assistant or clerk. But such assistant or clerk must be a Master Mason, and shall not be a member of the grand lodge by virtue of his appointment, nor speak without being permitted, unless he hath otherwise a right, by having passed the chair in the grand or some regular private lodge.

SECTION VI.—*Of the Election and Office of* Grand Treasurer.

The Grand Treasurer is elected by the body of the grand Lodge, in the same manner as the grand Wardens; he being considered an officer peculiarly responsible to all the members in due form assembled and having the charge of their common stock and property. For to him is committed the care of all money raised for the general charity and other uses of the grand Lodge; an account of which he is regularly to enter into a book, with the respective uses for which the several sums are intended. He is likewise to pay out, expend or disburse the same upon such orders, signed, as the rules of the grand lodge in this respect shall allow to be valid.

The grand Treasurer, by virtue of his office, is a member of the grand lodge. He hath a right to appoint an assistant or clerk, who must be a Master Ma-

son, but shall have no vote, nor be a member of the grand Lodge, nor speak without being permitted, unless otherwise entitled to a seat or vote.

THE Grand Treasurer, or his assistant or clerk, shall always be present in the lodge, and ready to attend the grand Master and other grand officers, with his books for his inspection when required; and likewise any grand committee that may be appointed for adjusting and examining his accounts.

SECTION VII.—*Of the* GRAND TYLER *and* GRAND PURSUIVANT.

THESE officers of the grand lodge must be Master Masons, but none of them are members of the grand lodge, nor allowed to speak without orders. The Tyler's duty is to guard the door on the outwardside, to see that none but members enter, and to summon the members on special occasions and emergencies, by order of the grand Master or his deputy, signified to him under the hand of the grand Secretary, or his assistant or clerk.

THE business of the Pursuivant is to stand at the inwardside of the door and to report the names and titles of all who want admittance, as reported to him by the Tyler. He is also to go upon messages, and perform sundry other services known only in the lodge.

THE Grand Deacons, whose duty is well known in the grand lodge, as particular assistants to the grand Master and senior Warden in conducting the business of the lodge, are always members of the same; and may be either nominated occasionally on every lodge night, or appointed annually by the grand Master or presiding officer.

THESE in general are the present duties of these officers; and when any thing further shall be made their duty in the grand Lodge, it will be explained by a new regulation.

SECTION VIII.—*General Rules for conducting the business of the Grand Lodge, in case of the absence of any grand officers.*

IF the Grand Master is absent at any meeting of

the grand Lodge, stated or occasional, the deputy is to supply his place.

If the Deputy be likewise absent, the senior grand Warden takes the chair, and in his absence the junior grand Warden. All grand officers, present and past, take place of every Master of a lodge, and the present grand officers take place of all past grand officers. —Nevertheless, any of them may wave their privilege, to do honor to any eminent brother and past Master, whom the Lodge may be willing to place in the chair on any particular occasion.

If neither of the present or past grand officers are present at any grand Lodge duly summoned, the Master of the senior private lodge who may be present is to take the chair, although there may be Masters of lodges present, who are older Masons than him.

But to prevent disputes, the grand Master, when he finds he must be necessarily absent from any grand Lodge, usually gives a special commission, under his hand and seal of office, countersigned by the grand Secretary, to the senior grand Warden, or in his absence to the junior, or in case of the absence of both, to any grand officer or particular Master of a lodge, past or present, to supply his place, *pro hac vice*, if the deputy grand Master should not attend, or be necessarily absent.

But if there be no special commission appointing matters otherwise, the general rule of precedence is, that the junior grand Warden supplies the place of the senior in his absence; and if both are absent the oldest former grand Wardens take place immediately, and act as grand Wardens, *pro tempore*, unless, as above said, they should wave their privilege.

When neither the grand Warden, of the present, nor of any former year, are in company, the grand Master, or he that legally presedes in his stead, calls forth whom he pleases to act as deputy grand Master and grand Wardens *pro tempore*, although the preference is generally given to the Master or past Master of the oldest lodge present. The presiding grand officer has the further privilege of appointing a Secre-

tary or other grand officers *pro tempore*, if neither the stated officers, nor the Deputies of such of them as have a right to nominate a deputy be present; for the business of the lodge must never stand still for want of officers.

In case of the death of a Grand Master, the same order of succession and precedency takes place, as is above set forth, till a new grand Master is duly chosen and installed.

Old Grand Officers may be again chosen officers of private lodges, and this does no deprive them of any of the privileges to which, as old grand officers, they are entitled in the grand lodge; only an old grand officer, being the officer of a private lodge, must depute a past officer of his particular lodge to act *pro tempore* for him in the grand Lodge, when he ascends to his former rank in the same.

SECTION IX.—*Of Grand Visitations, Communications, Annual Feasts, &c.*

The Grand Master with his Deputy, the Grand Wardens and Grand Secretary, shall, during his Mastership, or if possible annually, go at least once round, and visit all the lodges under his jurisdiction; or when this laudible duty becomes impracticable, from the extent of his jurisdiction and large number of lodges, he shall as often as necessary, and if possible annually, appoint visitors, of different districts, composed of his grand officers and such other assistants as he may think proper, who shall make faithful report of their proceedings to the grand Lodge, according to the instructions given them.

When both the grand Masters are absent, the senior or junior grand Warden may preside as Deputy in visiting lodges, or in constituting any new lodge; neither of which can be done without at least one of the present grand officers, except in places at too great a distance from the grand lodge. In such case some faithful brother, who has passed the chair, &c. shall have a proper deputation under the grand Lodge seal, if the order is made in the absence of the grand

Master and his deputy, or under their private seals, if they are present and sign the same. But it must also be countersigned and attested by the grand Secretary, to have the full authority of the grand lodge. Under such authority, the brother so appointed shall act as grand Master, *pro tempore*, in visiting old lodges or constituting new ones, in places far distant from the seat of the grand Lodge, and in remote countries, or beyond seas, where the grand officers cannot possibly attend.

The brethren of all the regular lodges, in the same general jurisdiction and grand communication, if within any reasonable and practicable distance, shall meet in some convenient place on St. John's Day, and when business is over, they may celebrate the festival either in their own or any other regular lodge, as they shall think most convenient. And any brethren around the globe (who are found true and faithful members of the ancient craft) may be admitted as sojourners.

Only those who are members of the grand Lodge must be within doors, during the election of grand officers.

SECTION X.—*Particular Rules in the Grand Lodge of New-York.*

Every Grand Lodge has an inherent power and authority to make local ordinances and new regulations, as well as to amend and explain the old ones, for their own particular benefit and the good of Masonry in general; provided always, that the ancient land marks be carefully preserved, and that such regulations be first duly proposed in writing for the consideration of the members, and be at last duly enacted with the consent of the majority. This has never been disputed; for the members of every grand Lodge are the true representatives of all the fraternity in communication, and are an absolute and independent body, with legislative authority, provided, as aforesaid, that the grand Masonic Constitution be never violated, nor

any of the old land marks removed. Upon these principles, the following particular rules have been made, or adopted, in the grand Lodge of New-York, viz.

1. 'THE quarterly communication of all the lodges 'under the Masonic jurisdiction of this grand Lodge 'shall be held in the grand Lodge room, at the city of 'New-York, on the four following days annually for 'ever; that is to say, on the first Wednesday in 'March, June, September, and December; and the 'different lodges are to attend on these days, by their 'proper officers of deputies, with or without notice 'for that purpose.'

2. 'NONE but a Master Mason, who has passed the 'chair in some regular Lodge, and is a resident or 'honorary member of the lodge he is chosen to re- 'present, can be admitted as the proxy of such Lodge 'nor have a voice in the proceedings of this grand 'Lodge. And his commission, as proxy, must be 'under the seal of the lodge that appointed him, sign- 'ed by the Master, and countersigned by the Secre- 'tary.'

3. 'EVERY member of this grand Lodge shall pay 'quarterly into the Treasury of the same, Fifty Cents, 'and the same sum on default of attendance at any 'Quarterly Meeting; without such excuse as the bye- 'laws admit to be reasonable.

4. 'EVERY member of a constituted lodge, under 'this grand Lodge, shall pay twelve and an half cents 'quarterly to the Charity fund of the same; except 'the members of the lodges in the city of New-York, 'who shall pay quarterly twenty-five cents.

5. 'EVERY person who obtains the benefit of Ma- 'sonry in any regular Lodge, under the jurisdiction 'of this grand Lodge, shall pay one dollar and twenty- 'five cents to the charity fund of the same; except 'those who are initiated in any of the Lodges in the 'city of New-York, who shall pay two dollars and fifty 'cents; all which dues shall be made good by every 'particular lodge to the grand Lodge, at least once a

'year, at the communication previous to St. John the 'Baptist's day: except in the city of New-York, in 'which such dues shall be paid quarterly.

6. 'EVERY brother who shall be returned by his 'Lodge, and registered in the grand Lodge-books, 'shall pay twelve an an half cents to the grand Secre- 'tary for the same.

7. 'EVERY member of a Lodge, requiring a grand 'Lodge certificate, shall pay to the grand Secretary 'one dollar and fifty cents. Nor is any member en- 'titled to such grand certificate without a previous 'certificate from the lodge of which he is a member, 'setting forth his regular behaviour, and that he hath 'discharged all lodge dues.'

8. 'ALL petitions for warrants, shall come recom- 'mended by the officess of the lodge nearest to the 'place where the new one is to be erected.*

9. 'No Charter or Dispensation for holding a lodge 'of Masons, shall be granted to any person or per- 'sons whomsoever, residing out of this state, if within 'the jurisdiction of any other grand Lodge.'†

SECTION XI.—*REGULATIONS for the Government of the GRAND LODGE, during the time of public Business.*

1. No brethren shall be admitted into the grand Lodge, but the members thereof, except by permission.

2. AT the third stroke of the grand Masters gavel, there shall be a general silence; and he who breaks silence without leave from the chair, shall be subject to a public reprimand.

3. UNDER the same penalty every brother shall keep his seat, and observe strict silence whenever the Grand Master or presiding officer shall think fit to rise from the chair and call to order.

* Adopted 4th December, 5793.
† Adopted 7th December, 5796.

4. In the grand Lodge, every member shall keep in his seat (according to the number of his lodge) and not move about from place to place during the communication.

5. No brother is to speak more than once to the same affair, unless by permission.

6. Every one that speaks shall rise and keep standing, addressing himself in a proper manner to the chair; nor shall any presume to interrupt him, under the aforesaid penalty; unless the grand Master find him wandering from the point in hand, and shall think fit to reduce him to order; for then the said speaker shall sit down: but after he is set right he may again proceed.

7. If, in the grand Lodge, any member is twice called to order at any one assembly for transgressing these rules, and is guilty of a third offence of the same nature, the chair may peremptorily order him to quit the Lodge-room for that night.

8. Whoever shall be so rude as to ridicule any brother, or what another says or has said, he may be forthwith solemnly excluded the Communication, and declared incapable of ever being a member of any grand Lodge for the future, till another time he publicly own his fault, and his grace be granted.

9. Every motion for a new regulation, or for the continuance or alteration of an old one, shall be first handed up in writing to the chair; and after it has been perused by the grand Master, may be moved publicly; it shall then be audibly read by the Secretary; and if seconded, must immediately be committed to the consideration of the whole assembly, that their sense may be fully heard; after which the question shall be put.

10. The opinions or votes of the members are to be signified by holding up of hands; which uplifted hands the grand Wardens are to count, unless the number be so unequal as to render the counting them unnecessary. Nor should any other kind of division ever be admitted among Free Masons.

In order to preserve harmony, it is necessary to use counters and a balloting-box, when occasion requires.

" *My son, forget not my Law, but let thine heart keep*
" *my Commandments; and remove not the ancient land*
" *marks which thy fathers have set.*"

SECTION XII.—*The Regulations of the* COMMITTEE *of* CHARITY.

1. THE Committee of Charity consists of all present and former grand officers, Secretary and Treasurer, with the Masters of all the regular Lodges: who are summoned and obliged to attend, to hear all petitions, &c. and to order such relief to distressed petitioners, as their cases may require, and prudence may dictate.

2. ALL collections, contributions, and sums of money for charitable purposes, given or belonging to the grand Lodge fund, are to be deposited in the hands of the grand Treasurer, or such other persons as the grand Lodge may specially appoint; no part of which must be disbursed or expended on any account, without an order from the Committee of Charity, signed by the presiding officer, and countersigned by the Secretary, after being approved by the majority of the committee, or Stewards, then present, and entered in their transaction-book, with the name or names of the person or persons to whom the same is given.

3. No anonymous letter, petition, or recommendation, by or from any person or persons, must be introduced or read in the committee; and only registered Masons, who have themselves contributed twelve months to the grand Lodge Charity Fund, and were members of a warranted lodge during that time, are to be considered and relieved. Sojourners, and travelling Masons, if duly certified and recommended, are to be relieved by private contributions made for

them on the occasion, or out of the general fund, as the majority shall think proper.

4. All petitions or recommendations are to be signed by the Master and Wardens of the petitioner's Lodge; some of whom, if in town, must attend the Committee or Steward's lodge, to answer any necessary questions. The petitioner or petitioners, (if within any convenient distance, or unless detained by sickness, or other sufficient cause) must also attend, and prove to the satisfaction of the Committee or Stewards, that he or they have been formerly in reputable, or at least in tolerable circumstances. And although any brother may send in a petition, or recommendation, yet none can be admitted to sit and hear the debates, except the Stewards, or members of the committee, as above described.

5. It is the inherent right of the committee, commonly called the Steward's Lodge, to dispose of the grand charity fund, under the restrictious aforesaid, to such as appear really necessitous and deserving, either by weekly support or otherwise, as to them shall seem meet; provided always, that no person made in a clandestine or unconstitutional manner, nor any brother who has ever assisted at any such making, shall ever be entitled to receive any assistance out of the said fund,

6. This Committee has likewise power to hear and adjust all matters concerning Free Masons and Masonry, that may be laid before them, (except making new regulations, which power is vested only in the grand Lodge;) and the determinations of the committee are final, unless an appeal be made to the Quarterly Grand Lodge.

7. For the speedy relief of distressed petitioners, three of the Masters who are summoned are a quorum to proceed to business, as prudence shall direct, with or without the grand officers; provided the grand Secretary and the books are present. And all transactions of this committee of charity, or Steward's lodge, are to be read audibly, by the said grand Secretary,

before all the members of the grand Lodge, upon the first Wednesdays in March, June, September, and December, yearly.

8. So far as this committee shall exercise the power vested in them, to hear complaints and punish delinquents, according to the laws of the craft, they are instructed to adhere most religiously to the following regulation, viz. 'If a complaint be made against a 'brother, by another brother, and he be found guil-'ty, he shall stand to the determination of this com-'mittee, or the grand lodge. But if the accuser or 'complainant cannot support his charge, he shall in-'cur such penalty as the said committee shall deem 'just.'

9. The Steward's Lodge shall meet quarterly, as follows, viz. On the last Wednesday in February, May, August, and November, annually; at which times the dues of the Lodges in the city of New-York are to be paid, and in default thereof, each negligent lodge shall be precluded from the benefits and privileges of the grand Lodge, during such default or negligence.

'Resolved, It is the opinion of this grand lodge, 'that a brotherly connection and correspondence with 'the Right Worshipful Grand Lodges in North-Ame-'rica, France, England, Scotland, Ireland, and the 'West-Indies, will be productive of honor and ad-'vantage to the craft.'

'Ordered, That the Grand Secretary shall trans-'mit the names of the officers of this Grand Lodge to 'the Secretaries of the Grand Lodges aforesaid, year-'ly, or as often as any new choice is made; together 'with such information as may tend to the honor and 'interest of the ancient craft: And that all such in-'formation, or correspondence shall be conveyed in 'the most respectful terms, such as may suit the ho-'nor and dignity of the craft.'

CHAPTER IV.

CHARGES, PRAYERS, &c.

A short CHARGE *to a new admitted* MASON.

BROTHER,

YOU are now admitted by the consent of this lodge, a fellow of our most ancient and honorable Society—ancient, as having subsisted from time immemorial—and honorable, as tending in every particular to do honor to those who conform to its noble precepts. The greatest monarchs, and most exalted heroes and patriots, of all ages and countries throughout the known world, have been encouragers of the Royal Art; and many of them have presided as Grand Masters in their respective territories; not thinking it any lessening of their dignities to level themselves with their brethren in Masonry, and to act upon the same square as they did.

THE world's *GREAT ARCHITECT* is our Supreme Master; and the unerring rule he has given us, is that by which we work. Religious disputes are never suffered within the Lodge; for, as Masons, we only pursue the universal religion of nature. This is the centre which unites the most different principles in one sacred band, and brings together those who were the most distant from one another.

THERE are three general heads of duty which Masons ought always to inculcate, viz. to God, our neighbour and ourselves,—to God, in never mentioning his name but with that reverential awe which a creature ought to bear to his Creator, and to look upon him always as the *summum bonum* which we came into the *world* to enjoy, and according to that view to regu-

late all our pursuits—to our neighbor, in acting upon the square, or doing as we would be done by—to ourselves, in avoiding all intemperance and excess, whereby we may be rendered incapable of following our work, or led into behaviour unbecoming our laudible profession; and always keeping within due bounds, and free from all pollution.

In the state, a Mason is to behave as a peaceable and dutiful subject, conforming chearfully to the government under which he lives.

He is to pay a due deference to his superiors: and from his inferiors he is rather to receive honor with some reluctance, than to extort it. He is to be a man of benevolence and charity, not sitting down contented while his fellow creatures, but much more his brethren, are in want, when it is in his power, without prejudice to himself or his family, to relieve them.

In the lodge, he is to behave with all due decorum, lest the beauty and harmony thereof should be disturbed or broken; he is to be obedient to the Master and presiding officers, and to apply himself closely to the business of Masonry, that he may the sooner become a proficient therein, both for his own credit, and for that of the lodge.

He is not to neglect his own necessary avocations for the sake of Masonry, nor to involve himself in quarrels with those who through ignorance may speak evil of or ridicule it.

He is to be a lover of the arts and sciences, and is to take all opportunities to improve himself therein.

If he recommends a friend to be made a Mason, he must vouch him to be such as he really believes will conform to the aforesaid duties, lest by his misconduct, at any time, the lodge should pass under some evil imputation.

Nothing can prove more shocking to all faithful Masons, than to see any of their brethren profane or break through the sacred rules of their order; and such as can act thus they wish had never been admitted.

A PRAYER *said at the opening of the Lodge or making a new Brother, &c. used by* Jewish *Free Masons.*

O LORD, excellent art thou in thy truth, and there is nothing great in comparison to thee ; for thine is the praise from all the works of thy hands, for evermore.

ENLIGHTEN us, we beseech thee, in the true knowledge of Masonry : By the sorrows of Adam, thy first made man : by the blood of Abel, the holy one ; by the righteousness of Seth, in whom thou art well pleased ; and by thy covenant with Noah, in whose architecture thou wast pleased to save the seed of thy beloved ; number us not among those that know not thy statutes, nor the divine mysteries of thy secret Cabala.

BUT grant, we beseech thee, that the ruler of this lodge may be endued with knowledge and wisdom, to instruct us and explain his secret mysteries, as our holy brother Moses* did (in his Lodge) to Aaron, to

* In the preface to the Mishna, we find this tradition of the Jews explained as follows :

GOD not only delivered the law to Moses on Mount Sinai, but the explanation of it likewise : When Moses came down from the mount and entered into his tent, Aaron went to visit him, and Moses acquainted Aaron with the laws he had received from God, together with the explanation of them : After this, Aaron placed himself at the right hand of Moses, and Eleazar and Ithamar, the sons of Aaron, were admitted, to whom Moses repeated what he had just before told to Aaron : These being seated, the one on the right hand the other on the left hand of Moses, the seventy elders of Israel, who compose the Sanhedrium, came in, and Moses again declared the same laws to them, with the interpretation of them, as he had done before to Aaron and his sons. Lastly, all who pleased of the common people were invited to enter, and Moses instructed them likewise in the same manner as the *rest* : So that Aaron heard four times what Moses had

Eleazer and Ithama, the sons of Aaron, and the several elders of Israel.

AND grant that we may understand, learn and keep all the statutes and commands of the Lord, and this holy mystery, pure and undefiled unto our lives end. Amen Lord.

A *PRAYER used amongst the* Primitive Christian *MASONS.*

THE might of the Father of Heaven, and the wisdom of his glorious Son, through the grace and goodness of the Holy Ghost, being three persons in one Godhead, be with us at our beginning, and give us grace so to govern us here in our living, that we may come to his bliss that never shall have end. Amen.

Another PRAYER, and that which is most general at Making or Opening.

MOST holy and glorious Lord God, thou great architect of heaven and earth, who art the giver of all good gifts and graces, and hast promised that when two or three are gathered together in thy name, thou will be in the midst of them: In thy name we assemble and meet together, most humbly beseeching thee to bless us in all our undertakings, that we may know and serve thee aright, that all our doings may tend to thy glory and the salvation of our souls.

AND we beseech thee, O Lord God, to bless this our present undertaking, and grant that this our new brother may dedicate his life to thy service, and be a true and faithful brother among us: Endue him with

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been taught by God upon Mount Sinai; Eleazer and Ithamar three times, the seventy elders twice, and the people once. Moses afterwards reduced the laws which he had received into writing, but not the explanations of them: these he thought it sufficient to trust to the memories of the above-mentioned persons, who being perfectly instructed in them, delivered them to their children, and these again to theirs, from age to age.

a competency of thy divine wisdom, that he may, with the secrets of Free Masonry, be able to unfold the mysteries of Godliness and Christianity. This we most humbly beg, in the name and for the sake of Jesus Christ, our Lord and Saviour. Amen.

* AHABATHOLAM.

A *Prayer repeated in the* Royal-Arch Lodge *at* Jerusalem.

THOU hast loved us, O Lord our God, with eternal love; thou hast spared us with great and exceeding patience, our Father and our King, for thy great name's sake, and for our father's sake, who trusted in thee, to whom thou didst teach the statutes of life, that they might do after the statutes of thy good pleasure with a perfect heart: So be thou merciful to us, O our Father! Merciful Father, that sheweth mercy, have mercy upon us, we beseech thee, and put understanding into our hearts, that we may understand, be wise, hear, learn, teach, keep, do, and perform all the words of the doctrine of thy law in love, and enlighten our eyes in thy commandments, and cause our hearts to cleave to thy law, and unite them in the love and fear of thy name; we will not be ashamed, nor confounded, nor stumble, for ever and ever.

Because we have trusted in thy holy, great, mighty, and terrible Name, we will rejoice and be glad in thy salvation, and in thy mercies, O Lord our God; and the multitude of thy mercies shall not forsake us forever: Selah. And now make haste and bring upon us a blessing, and peace from the four corners of the earth; for thou art a God that workest salvation, and has chosen us out of every people and language; and thou our king, has caused us to cleave to thy great Name, in love to praise thee, and to be united to thee, and to love thy name: Blessed art thou, O Lord God, who hast chosen thy people Israel in love.

* See Dr. Wooten on the Mishna.

APPENDIX.

*Ceremony of Consecration.**

ON the day and hour appointed, the Grand Master and his officers, or some respectable Past-Master and brethren properly authorized to represent them, having assembled at some convenient place, proceed in form to the Lodge-room.

SILENCE being proclaimed the Lodge is opened in the third degree by the Grand Master.

THE Grand Lodge form in order round the temple which is placed in the centre, covered with white sattin.

THE chaplain or orator rehearses a preparatory prayer.

SOLEMN music dignifies the ceremony while the preparations are made.

THE Temple is uncovered, and the first clause of the consecration prayer rehearsed. The response is made "Glory to God on high."

INCENSE is scattered over the temple, and the grand *honors are given.*

THE Grand invocation is then pronounced, with the honors: after which the consecration prayer is concluded, with the response and honors.

THE temple is covered; solemn music is resumed, and the blessing given, with the response and honors as before.

AN Anthem is then sung, toward the close of which the brethren of the Lodge, move in circular procession, do homage to the Grand Master, and the consecration ends.

Manner of Constituting a Lodge.

THE Grand Lodge, or their representatives, duly authorised for the occasion, having convened at some suitable apartment, walk in procession to the Lodge room. The Lodge is then opened in the third degree by the Grand Master, or his substitute, and an appropriate prayer repeated.

THE dispensation, if the brethren have been acting under one, is read by the Grand Secretary, as is also the Warrant or Charter of constitution. The transactions of the New Lodge while under dispensation are then submitted, and, if approved, declared valid and constitutional.

AN oration or address on the nature and design of masonry is then delivered; at the conclusion of which, the Grand Mas-

* This ceremony is never to be used but when specially ordered.

ter advances and constitutes the new Lodge in the following manner:

"In this my exalted character, I invoke the name of the MOST HIGH, to whom be glory and honor, to be with you in all your labors; and by the divine aid I now constitute and form you, my worthy brethren, into a Lodge of FREE and ACCEPTED MASONS, from henceforth I empower you to act as a regular LODGE, constituted in conformity to the rites of the order and charges of our ancient and honorable fraternity: and may God be with you."

THE Grand honors are then given, and the ceremony of installation succeeds.

*Ceremony of Installation.**

THE Grand Master asks his Deputy, "If he has examined "the Master nominated in the warrant, and whether he finds "him well skilled in the noble science and the Royal Art?" The Deputy answering in the affirmative, by the Grand Master's order he takes the candidate from among his fellows, and presents him in front of the chair, saying,

"MOST worshipful Grand Master, I present my worthy "brother A. B. to be installed Master of this new Lodge. I "find him to be of good morals and sufficient skill; and I "doubt not that he will discharge the duties of his station "with fidelity and justice."

THE following charges are then read to the Master Elect.

"I. YOU agree to be a good man and true, and strictly to "obey the moral law.

"II. YOU agree to be a peaceable citizen, and cheerfully to "conform to the laws of the country in which you reside.

"III. YOU promise not to be concerned in plots or conspi- "racies against government, but patiently to submit to the de- "cisions of the constituted authorities.

"IV. YOU agree to pay a proper respect to the civil ma- "gistrate, to work diligently, live creditably, and act honor- "ably by all men.

"V. YOU agree to hold in veneration the original rulers and "patrons of the Order of Masonry, and their regular succes- "sors supreme and subordinate, according to their stations; "and to submit to the awards and resolutions of your brethren "in Grand Lodge convened, in every case consistent with the "constitutions of the Order.

"VI. YOU agree to avoid private piques and quarrels, and "to guard against intemperance and excess.

* The same ceremony and charges attend every succeeding installation: the present Master installing the Master Elect.

"VII. You agree to be cautious in your carriage and behavior, courteous to your brethren, and faithful to your Lodge.

"VIII. You promise to respect genuine brethren, and to "discountenance all impostors and deserters from the original "plan of Masonry.

"IX. You agree to promote the general good of society, to "cultivate the social virtues, and to propagate the knowledge "of true Masonry."

On the Master Elect signifying his assent to these charges, the following regulations are read to him.

I. You promise to pay homage to the Grand Master for the time being, and to his officers, when duly installed; and strictly to conform to every edict of the Grand Lodge, or General Assembly of Masons, that is not subversive of the principles and groundwork of Masonry.

II. You admit that the power does not exist of making innovations in the body of Masonry, to the infringement of the ancient land-marks.

III. You promise a regular attendance on the committees and communications of the Grand Lodge on receiving proper notice thereof, and to pay attention to all the duties of Masonry on convenient occasions.

IV. You admit that no new Lodge should be formed without permission of the Grand Lodge, and that no countenance ought to be given to such irregular Lodge, or to any person clandestinely initiated therein, being contrary to the ancient charges of the Order.

V. You admit that no person can be regularly made a mason in, or admitted a member of, any Lodge, without previous notice and due inquiry into his character.

VI. You promise that no visitors shall be received into your Lodge without due examination, and producing the necessary vouchers.

The Grand Master then addresses the Master Elect:

"Do you submit to these charges, and promise to support "these regulations as Masters have done in all ages before "you?"

The new Master having signified his cordial acquiescence, is bound to his trust by the obligation of the chair.

He is then invested with the badge of his office, and regularly installed by the Grand Master who thus salutes him:

Brother A. B. in consequence of your cheerful conformity to the charges and regulations of the order, and in compliance with the wishes of your brethren, I install you Master of this Lodge, placing full confidence in your care and capacity.

The Warrant is then delivered over to the new Master, and his station and duties explained; after which the holy writings, the square and compass, the book of constitutions,

the jewels and insignia of the different officers, are separately presented to him, and charges suitable to each delivered.

THE new Master is then conducted by the Deacons under a Grand salute to the left hand of the Grand Master, where he returns his becoming acknowledgments.

THIS ceremony being concluded, the Wardens and other officers being conducted in front of the chairs, are severally installed by the Grand Wardens,* invested with the badges of their offices, and instructed in their respective duties. They take their station by the side of the Grand officers of similar rank.

THE members of the new Lodge then sing the installation ode, during the close of which they move round in procession, saluting their new Master and officers in the three degrees, and conclude with the Grand honors.

THE ceremony of installation being concluded, the Grand Master gives the brethren joy of their officers in a short and suitable address.

THE Grand Secretary proclaims the new Lodge three times with the honors of Masonry.

THE Lodge being then called to refreshment, and a toast given by the Grand Master, and at his direction by the Grand Wardens, the chairs are resigned to the *New Officers*, the different Grand officers repairing to seats provided for them in the East.

AFTER refreshing a reasonable time, the Lodge is called to labor, and the Grand Lodge takes leave, departing with the customary honors.

THIS is the usual ceremony observed at the constitution of a new Lodge, which the Grand officers may abridge or extend at pleasure, but the *material* points are on no account to be omitted.

Installation Ode.

[Tune—*Rule Britannia.*]

WHEN earth's foundation first was laid,
By the Almighty Artist's hand,
'Twas then our perfect laws were made,
Establish'd by his strict command.

CHORUS.

Hail mysterious, hail, glorious Masonry!
That makes us ever great and free.

* THE new Master installs the Wardens and other officers at each subseqpent installation.

In vain weak man for shelter sought,
In vain from place to place did roam,
Until from heaven he was taught
To plan, to build, to fix his home.
Hail, mysterious, &c.

Illustrious hence we date our Art,
Our works in beauteous piles appear;
Which shall to endless time impart,
How worthy and how great we are.
Hail, mysterious, &c.

Nor we less fam'd for every tie,
By which the human thought is bound;
Love, truth, and friendship socially,
Join all our hearts and hands around.
Hail, mysterious, &c.

Our actions still by virtue blest,
And to our precepts ever true,
The world admiring shall request
To learn, and our bright paths pursue.
Hail, mysterious, &c.

Another, used by some Lodges.

Hail Masonry divine;
Glory of ages shine,
Long may'st thou reign:
Where'er thy Lodges stand,
May they have great command,
And always grace the land,
Thou Art divine!

Great fabrics still arise,
And grace the azure skies,
Great are thy schemes:
Thy noble Orders are
Matchless beyond compare;
No Art with thee can share,
Thou Art divine!

Hiram, the architect,
Did all the Craft direct
How they should build;
Sol'mon, great Isr'el's King,
Did mighty blessings bring,
And left us room to sing,
Hail, royal Art!

Form of appointing a PROXY.

At a meeting of Lodge, held at the day of
On motion, Resolved that our worshipful brother,
be admitted an honorary member of this Lodge,* and is hereby appointed proxy to represent this Lodge in the Grand Lodge of the State of New-York, and fully empowered to act in our behalf, in all the transactions of the Grand Lodge, as effectually as if we ourselves were personally present.

(Seal.) All which we have caused to be certified by our Master and Wardens, and the Seal of our Lodge to be affixed.

Master,
Senior Warden,
Secretary. Junior Warden.

Form of a Grand Masonic Procession.†

KNIGHTS TEMPLARS
with martial music.
JUNIOR LODGE in following order:
TYLER.
MASTERS OF CEREMONY.
MEMBERS, two and two.
TREASURER and SECRETARY.
JUNIOR WARDEN. SENIOR WARDEN.
PAST MASTERS.
A MASTER MASON, bearing the WARRANT on a cushion, supported by *two Stewards.*
Deacon. MASTER. *Deacon.*
The different Lodges in the above order; the *Junior Lodges* preceeding.
OFFICERS of the ROYAL ARCH.‡
HIGHER ORDERS,
according to their rank.
BAND OF MUSIC.
GRAND LODGE,
in the following order.
GRAND TYLER.
VISITING MASTERS and PAST MASTERS,
who are neither present or past Grand Officers.

* THE Proxy must be either a regular or honorary member of the Lodge, and also a *Master* or *Past-Master.*

† A general Masonic procession is here given, agreeable to which others of different descriptions are to be regulated.

‡ Only the *Officers* of the Royal Arch walk in this station, when that body is numerous, the *members* being dispersed in their respective *Lodges.*

GRAND TREASURER. GRAND SECRETARY.
PAST GRAND WARDENS.
JUNIOR G. WARDEN. SENIOR G. WARDEN.
CHAPLAINS.
G. Deacon. G. PURSUIVANT, bearing the BIBLE. *G. Deacon.*
DEPUTY GRAND MASTER.
GRAND DEACON. GRAND MASTER. GRAND DEACON.
Four GRAND STEWARDS abreast with DRAWN SWORDS.

The procession having reached the church, the KNIGHTS TEMPLARS enter and halt. The *Tyler* of the *Junior* Lodge remains at the door: the whole line opens to the right and left. The GRAND LODGE proceeds through the avenue thus formed till it reaches the TEMPLARS, who being a *military* order, precede it as an advanced guard, and take their places in seats provided for them in the vicinity of the GRAND LODGE.

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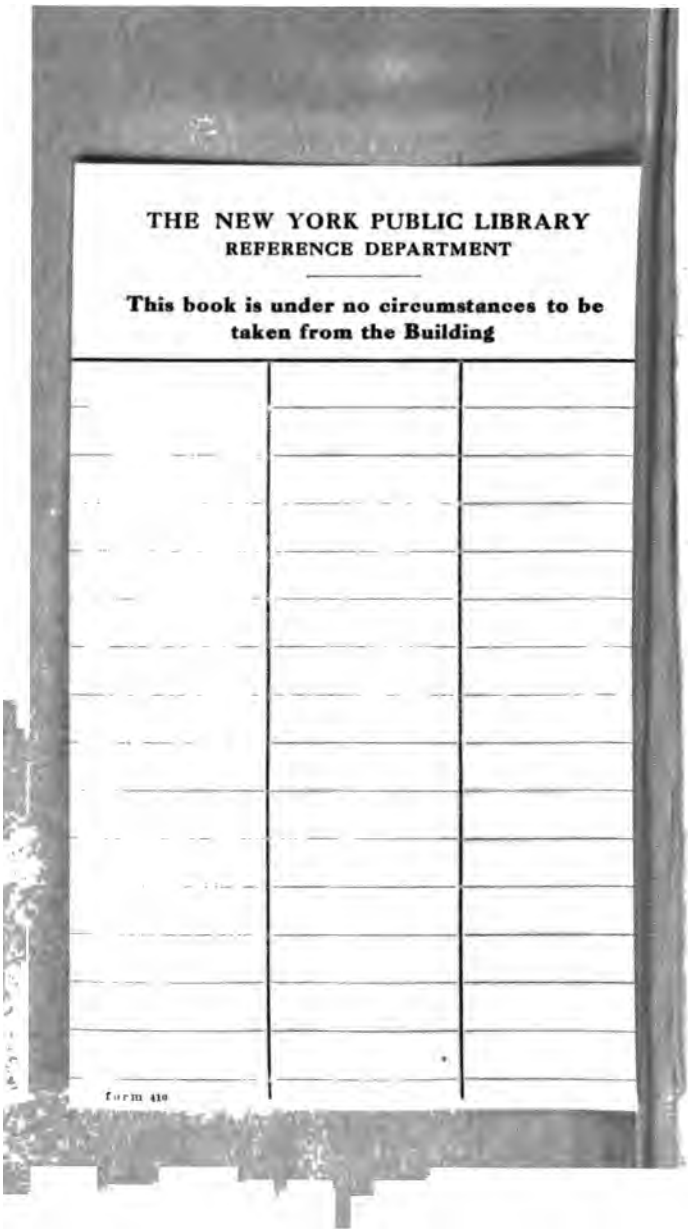

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